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THE MESSAGE OF
F. W. ROBERTSON

THE MESSAGE OF F. W. ROBERTSON

An Anthology arranged by

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M.A.

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With an Introduction by the Rev.

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D.D.

INCUMBENT OF HOLY TRINITY, BRIGHTON



London

NISBET & CO. LTD.

22, BERNERS STREET, W. 1

First Published in 1926

808.8 Literature, Anthology

PRINTED IN GREAT BRITAIN BY THE DUNEDIN PRESS, LTD., EDINBURGH.

PREFACE

THE limitations of an Anthology are obvious and well-known. But Anthologies serve at least one purpose. They bring back vividly to the surface of the mind the great thoughts which impressed us strongly once, but have now become covered up by later, if not better, nutriment for the soul.

This book has been compiled in the faith that the works of Frederick William Robertson deserve, and will continue to deserve, a foremost place in the daily recollection of both those that are nigh and those that are far off the Master he served under as a faithful soldier. In his sermons and addresses it is not a question of seeking for a sentence embodying a profound thought, nobly phrased, with a message that is still fresh and vigorous for our own day. The difficulty, as has been impressed on me in making this compilation, is only one of selection among the host of such passages which abound in his utterances.

The extracts here contained are chosen from a draft of nearly four times their number, and if they impress readers with a fresh sense of the great mind of the prophet who originated them, and if reference to their context follows, this book will have accomplished something of value.

I desire to record my sincere gratitude to Dr Campbell for writing the Introduction, and for

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his enthusiastic support to the project from the beginning.

For sympathetic encouragement throughout and for a judgment I have been glad to consult during the last stages of selection, I am much indebted to my Vicar, the Rev. Canon P. A. L. Clarke.

F. G. F.

Faversham, *June*, 1926.

INTRODUCTION

By the Rev. R. J. CAMPBELL, D.D.

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(F. W. Robertson's Church)

A VOLUME of carefully selected extracts from the published discourses of Frederick William Robertson is likely to meet with a friendly reception from the wide public which still finds inspiration and instruction in the sermons, addresses, and letters of this great spiritual teacher. The work of compiling it has been with Mr Frost a labour of love, and is only an illustration of the ever recurring fact that Robertson's message appeals to the mind of the present day even more than to that of his own generation. The compiler is a comparatively young man. Years ago he first made acquaintance with Robertson's sermons on the recommendation of the present writer and found them to be indeed the bread of life to him, as they have been and still are to millions more. He owns to owing more to Robertson than to all other modern preachers and writers put together, and this book is an attempt on his part to make accessible to busy people the essentials of the great preacher's teaching on some of the most important questions

that can confront the human mind or trouble the human heart. They need no commendation other than their intrinsic worth.

The facts of Robertson's personal history have been made familiar to the English-speaking public by Stopford Brooke's classical biography, but are perhaps not as well known to the younger clergy and laity to-day as to their immediate predecessors. Frederick William Robertson — "Robertson of Brighton" as he was and is usually called — was of Scottish descent, but born in London in 1816. He was the eldest son of a captain in the Royal Artillery and belonged to a family which for generations had been associated with the military profession. His own preference was for the soldier's life, and he was educated with that end in view, though his father wished him to enter the Church. For a brief period there was even the possibility that he might have been called to the bar, but in the divine providence this project also was overruled and in an hour of deep religious impression, owing to a seemingly chance meeting with friends who influenced him in this direction, he finally agreed to go to Oxford with a view to reading for Holy Orders. Only a few days after his name was inscribed among the freshmen of Brasenose College came the offer of a commission in the Indian Army which he would undoubtedly have accepted had it come a little earlier.

Robertson does not seem to have entered deeply into the life of the University, nor was he in the least attracted by the personality of Newman or the ideals of the Tractarian Movement which was exerting a powerful influence upon many undergraduates. He studied hard, but to a great extent independently of the schools and did not aim at more than a pass degree. In 1840 he was ordained in the Diocese of Winchester. The present writer has visited the scene of his first curacy but cannot find that he left any deep mark therein or exhibited much of the marvellous power of thought and eloquence which distinguished him in his most brilliant period as a Christian minister. He seems to have been discouraged by the conditions he had to meet, and his health broke down before he had been at work twelve months and he had to go abroad to recover strength.

In 1842 Robertson became curate of Christ Church, Cheltenham, where he remained for nearly five years. His rector, for whom he always expressed cordial admiration, was the Rev. Archibald Boyd, an uncle of the late Bishop Boyd Carpenter, whose own pulpit style owed not a little to Robertson's published sermons. He was but one among many Christian thinkers and teachers whose debt to Robertson is freely and gratefully acknowledged. Dr Barnes, the present Bishop of Birmingham, for instance, remarked to the writer not long ago that in his opinion

Robertson is still a fresh and living spiritual influence undimmed by the passing of time. Of some other great preachers, he added, it might justly be said that their message was for their own generation and that alone; Robertson's was even more to the mind of to-day than to that of the people who first heard and read his word.

But few indications of this coming efflorescence were apparent at Cheltenham. Robertson had not yet broken free from the somewhat narrow school of evangelical theology in which he had been brought up, and which he now found so in-harmonious with his growing knowledge of human nature and history. A ferment began in his soul on this account which caused him the most intense distress and mental depression. It was only towards the close of 1846, a few months before his settlement in Brighton, that he finally shook himself free from the tenets which till then had hindered his true spiritual development and henceforth he became a prophetic voice of unsurpassed originality and might.

It was during a three months' holiday in the Austrian Tyrol that, so to speak, he found himself. He underwent what may truly be described as a complete mental and spiritual catharsis, emerging therefrom with a clarified outlook and a faith which was never again clouded or disturbed, notwithstanding the many perplexities he had still to meet. Writing home to a friend at this

time he says : " Some things I am certain of, and these are my *Ursachen*, which cannot be taken away from me. I have got so far as this. Moral goodness and moral beauty are realities, lying at the basis, and beneath all forms of the best religious expressions. They are no dream, and they are not mere utilitarian conveniences. That suspicion was an agony once. It is passing away. After finding littleness where I expected nobleness, and impurity where I thought there was spotlessness, again and again I despaired of the reality of goodness. But in all *that* struggle, I am thankful to say, the bewilderment never told upon my conduct." And again : " My mind has gone through a complete revolution in many things. I am resolved now to act, feel and think alone." This purpose he unfalteringly maintained to the end. He never joined a party in the church, and his ministrations were characterised throughout by an utter fearlessness, which yet was never aggressive or contemptuous, in the statement of what he believed to be the truth. His theology as well as his own spiritual experience drew from one central source, his confidence in the all-sufficiency of Christ as the divinely human Saviour of humanity and the revealer of the heart of God. Upon this unshakable foundation he built all that he tried to teach in time to come.

Feeling it wise to leave Cheltenham at once after his return to England, he spent a few months

at Oxford as aforesaid, but the real beginning of the all too short life-work which had now been made possible was at Brighton. His very first sermon at Trinity Chapel attracted attention. It was from the text: "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness." Miss Anderson, daughter of the first incumbent of the church, who heard this sermon and nearly all the series of discourses which followed it for the next six years, says that the young preacher appeared to be nervous and was hampered by a severe cold which imparted a husky quality to his voice. But it was not long before the tones of that voice were universally perceived to be no small part of the charm exercised by Robertson in the pulpit. To this hour, the same witness testifies, she can hear in imagination the musical quality of Robertson's utterances both in public speech and private conversation. The sermon that impressed her most as a young girl was the famous one on the Loneliness of Christ, and she recalls the almost awe-stricken stillness of the congregation as our Lord's question rang forth from the lips of the preacher—"Will ye also go away?" There was a haunting emphasis on the "*ye*" which no one who heard it could ever forget.

Robertson's amazing six years in Brighton were characterised by an incessant intellectual and
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spiritual activity which gradually wore him out and killed him before his time. He was too sensitive for public life, especially for the controversy and opposition which his views quickly evoked. In history 1848 will live as a period of political and social unrest and revolution when, as has been said, thrones were toppling all over Europe. The social conscience had begun to awaken in England, largely owing to the noble witness of Kingsley and Maurice. Chartism was a power in the land; the claims of the manual workers were beginning to make themselves heard and the right of combination to be asserted. The industrial revolution of a couple of generations earlier had bequeathed us problems which we have not yet solved. Robertson bravely but temperately threw himself on the popular side, emphatically declaring that a Christianity which concerned itself mainly with individual salvation in a world to come and was blind to the wrongs and sufferings endured by the unprivileged in their struggle for daily bread was false to the spirit of its Divine Founder. This is a position familiar enough to the church of to-day, but required courage for its advocacy then.

But it would be a great mistake to suppose that although Robertson was a pioneer in the field of social righteousness, he laid the principal stress of his teaching on utilitarian and mundane problems. On the contrary no preacher has ever sounded

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the spiritual note more clearly or dwelt more habitually upon transcendental and eternal values in his public utterances.

What he taught has so passed into the ordinary and accepted Christian thought of to-day, that we find it difficult to understand why it should ever have been met with protest and distrust. Time has assuredly vindicated his message, and not in one school of thought only but in almost all. If Robertson were to come back to-day he would be welcomed, not only in evangelical circles but among Anglo-Catholics and Free Churchmen.

Yet the preacher was a sad man and died thinking himself a failure, as many another great servant of God has done before him. His sensitiveness has already been alluded to and perhaps he had too little humour to be able to see things in their true proportion. He was consumed by the fires of his own moral intensity and allowed himself too little relief from the strain of his many interests. A not very well known sketch of his career which appeared soon after his death from the hand of a brother clergyman states that he was heard to murmur to himself in the course of an evening walk along the Brighton front: "I have missed life; I have missed life." His last days were embittered by an unfortunate controversy with the Vicar of Brighton, Mr Wagner. The writer has in his possession all the salient documents relating

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to this regrettable episode and is convinced on the evidence that the clash of views was due to sheer misunderstanding on both sides. Had Robertson been in normal health there would have been time to put the matter right before it was too late. As it was, neither party to the dispute ever came face to face with the other, and within a few weeks of the commencement of the negotiations which produced the impasse, Robertson had passed away.

With his death began Robertson's greater ministry, a ministry that continues unabated still. He had published almost nothing in his lifetime, but a lady member of the congregation had learned shorthand on purpose to take down his sermons, and a selection of these was issued in book form within a short time after his death. The impression they produced on the Christian public was immense and immediate. They have passed through edition after edition and there is no sign of any diminution in the influence they exert. It is not too much to say that no published sermons in our time, those of Mr Spurgeon and Canon Liddon not excepted, have reached so far and done so much to mould the thought and enrich the life of the Church of God in the English-speaking world. They have been translated into many languages and been welcomed in regions where no other English preacher has obtained recognition.

Introduction

That the accompanying pages may help to re-stimulate interest in the inspired utterances of one of the most remarkable men of all time is the compiler's earnest hope, a hope which has every prospect of being amply fulfilled.

R. J. C.

ABBREVIATIONS USED FOR REFERENCE

S.=*Sermons (in five series).*

L.=*Lectures.*

A.=*Addresses.*

L.G.=*Lecture Notes on the Book of
Genesis.*

L.C.=*Expository Lectures on I. and II.
Corinthians.*

L.L.=*Life and Letters—2 Vols.*

C.C.=*Confirmation Class.*

A list of the Sermons, etc., to which references are given in the text, will be found at the end of this book.

THE MESSAGE OF F. W. ROBERTSON

1. Great Thoughts

“Great thoughts originate from a large heart :”
S.I.1.

2. The Christian's Aim

“God for His own sake—Goodness because it is good—Truth because it is lovely—this is the Christian's aim.” *S.I.4.*

3. Belief

“He alone believes truth who feels it.” *S.I.1.*

4. Remorse

“If self-righteousness has slain its thousands, remorse has slain its tens of thousands;” *S.I.5.*

5. The Gospel

“What is the Gospel? . . . the Divine sympathy of the Divinest Man. The personal love of God, manifested in the face of Jesus Christ.” *S.I.5.*

6. The Only Salvation

“God has only one method of salvation, the Cross of Christ. God can have only one; for the Cross of Christ means death to evil, life to good.” S.I.4.

7. The Guilty Past

“*Do not stop too long to weep over spilt water.* Forget your guilt, and wait to see what eternity has to say to it. You have other work to do now.” S.I.4.

8. The High Calling

“It is a very lofty thing to be a Christian; for a Christian is a man who is restoring God’s likeness to his character;” S.I.4.

9. Love and Obedience

“Nothing can be Love to God which does not shape itself into obedience. . . . Strong feelings, warm expressions, varied internal experience co-existing with disobedience, God counts not as Love.” S.I.1.

10. Treasure in Religion

“He alone has a religion whose soul knows by experience that to serve God and know Him is the richest treasure.” S.I.1.

11. Rest

“This is the Rest of the soul—the *exercise* and play of all the nobler powers.” S.I.6.

12. Sunday Worship

“Experience tells us, after a trial, that those Sundays are the happiest, the purest, the most rich in blessing, in which the spiritual part has been most attended to;” *S.I.6.*

13. The Human Heart of God

“The present Manhood of Christ conveys this deeply important truth, that the Divine Heart is human in its sympathies.” *S.I.7.*

14. Definition of Sin

“Sin is not the possession of desires; but the having them in uncontrolled ascendancy over the higher nature.” *S.I.7.*

15. The Priesthood of Christ

“Priesthood is that office by which He is the medium of union between man and God.” *S.I.7.*

16. Corporate Prayer

“... The value and the power of public prayer seem chiefly to depend on this mysterious affection of our nature—Sympathy.” *S.I.7.*

17. Feeling, with Christ

“Feeling with Him led to this, ‘He went about doing good.’” *S.I.7.*

18. The Sympathiser's Qualification

"If you aspire to be a son of consolation . . . you must be content to pay the price of the costly education." *S.I.7.*

19. Frailty and Hardened Guilt

"The sympathy of Christ extends to the frailties of human nature; not to its hardened guilt." *S.I.7.*

20. Excellence

"... Excellence without Christ is but a dream." *S.I.8.*

21. John Baptist's Success

"Men felt that he was real." *S.I.8.*

22. "Repent"; meaning to John Baptist

"Go back to the world, and live above it, each doing his work in an unworldly spirit." *S.I.8.*

23. The World and the Prophet

"It has a profound contempt for unreality. Such a man as John comes before them. Well, we understand that :—we do not like him : get him out of the way, and kill him if he interferes with us—but it is genuine." *S.I.8.*

24. The Secret of Influence

“Let men see that you are real—inconsistent, it may be, sinful: oh! full of sin—impetuous—hasty—perhaps stern—John was. But compel them to feel that you are in earnest. This is the secret of influence.” *S.I.8.*

25. The Soldier's Unworldliness

“No wonder that soldiers, with their prompt habits of obedience and their perpetual opportunities of self-devotion, should recognise with reverence the type of heroic life which John presented.” *S.I.8.*

26. Superstition and Infidelity

“The reaction from superstition is infidelity.” *S.I.8.*

27. Rest for Man

“A heart renewed—a loving heart—a penitent and humble heart—a heart broken and contrite, purified by love—that and only that is the rest of man.” *S.I.8.*

28. The Very Central Doctrine of Christianity

“... unconsciously, Caiaphas had uttered the profoundest of all truths, the necessity of the innocent suffering for the guilty.” *S.I.9.*

29. Angels and Men

“Spotlessness may do for angels—Repentance unto Life is the highest that belongs to man.”
S.I.8.

30. Expediency

“Expediency cannot obliterate Right and Wrong . . . in Right and Wrong there is no better and best . . . you may not tell a lie to save life.”
S.I.9.

31. Life and Law

“Life is a trifle compared with Law.” *S.I.9.*

32. Sacrifice

“ . . . it is as impossible for man to live as it is for man to be redeemed, except through vicarious suffering.” *S.I.9.*

33. The Moral Law

“The moral Laws of this universe are as immutable as God Himself. Law is the Being of God. God cannot alter these laws. He cannot make wrong right.” *S.I.9.*

34. Caiaphas

“The spirit of Caiaphas was death: to receive all, and give nothing: to sacrifice others to himself. The Spirit of Christ was life: to give and not receive: to be sacrificed, and not to sacrifice.”
S.I.9.

35. The Law of the Cross

Only by . . . self-surrender to the will of God, and self-devotion to the good of others as the law of your being, do you enter into the purchase of His vicarious sacrifice." *S.I.9.*

36. Submission

"The hardest, the severest, the last lesson which man has to learn upon this earth, is submission to the will of God." *S.I.10.*

37. Religiousness

"It is to go through life with this thought coming instinctively and unbidden, 'Thou God, seest me.'" *S.I.10.*

38. Faith

" . . . faith is that strange faculty by which man feels the presence of the invisible;" *S.I.10.*

39. "My Redeemer"

"Child of God! if you would have your thoughts of God something beyond a cold feeling of His presence, let faith *appropriate* Christ. You are as much the object of God's solicitude as if none lived but yourself." *S.I.10.*

40. Religious Controversy

"Controversy whets the intellect, and only starves, or worse, poisons the heart." *S.I.10.*

41. Sorrow

“There are many things which nothing but sorrow can teach us. Sorrow is the great Teacher. Sorrow is the Realizer.” *S.I.10.*

42. Stability

“All stability of character rests on the contemplation of changeless unity.” *I.II.*

43. Modern Science

“So in modern science, which is eminently Christian, having exchanged the bold theorizing of ancient times for the patient humble willingness to be taught by the facts of nature, and performing its wonders by exact imitation of them—on the Christian principle—the Son of Man can do nothing of Himself, but what He seeth the Father do.” *I.II.*

44. The Source of Calm

“To-day you are happy—God is pleased: to-morrow miserable—God is angry. But St John referred these all to unity of Character—‘God is Love.’” *I.II.*

45. The Prescription

“There is no prescription for the sickness of the heart, but that which is written in the Redeemer’s blood.” *I.II.*

46. Outward Beauty

“ . . . whosoever attaches his heart to the outward Beauty, without worshipping chiefly in it that moral Beauty of which all else is but the type and suggestion, necessarily, slowly it may be, but inevitably, sinks down and down into the deepest abyss of sensual existence.” *I.12.*

47. Public and Private Life

“ The man whom you cannot admit into your family, whose morals are corrupt, cannot be a pure statesman. ” *I.12.*

48. National Stability

“ Whosoever studies history will be profoundly convinced that a nation stands or falls with the sanctity of its domestic ties.” *I.12.*

49. Personal Purity

“ Personal purity is the divinest thing in man and woman. It is the most sacred truth which the church of Christ is commissioned to exhibit and proclaim.” *I.12.*

50. “ Mere Morality ”

“ Beware of talking contemptuously of ‘ mere morality.’ If we must choose between two things which ought not to be divided, moral principle and religious sentiment, there is no question which most constitutes the character ‘ which is not far from the kingdom of heaven.’ ” *I.12.*

51. Principle and Feeling

“ . . . devout feelings, separate from high principle, do not save from immorality: nay, I do believe, are the very stepping-stone toward it.” *I.12.*

52. Value of High Principle

“ . . . high principle . . . is the very basis on which is most naturally raised the superstructure of religious faith.” *I.12.*

53. Fearlessness

“ There is a grand fearlessness in faith. He who in his heart of hearts reverences the Good—the True—the Holy; that is reverences God—does not tremble at the apparent success of attacks upon the outworks of his faith.” *I.12.*

54. Truth and National Life

“ This is the lowest step of a nation’s fall—when the few who know the truth refuse to publish it.” *I.12.*

55. Crime and Sin

“ It is not a Christian but a Barbarian estimate, which ranks crime above sin,” *A.L. III. I.13.*

56. The Worst Punishment

“ Worse than the viper’s tooth is the punishment of no longer striving after goodness.” *I.13.*

57. The Miracles of Christ

“It was not the power, nor the supernatural in them, which proved them divine. It was their peculiar character; their benevolence: their goodness: their love, which manifested Deity.” *A.L. III. I. 13.*

58. The Religious Tradesman

“... do you think that God is going to reward honour, integrity, high-mindedness, with this world's coin?” *S.I. 14.*

59. Your Ambition

“Your ambition is to be pure in the last recesses of the mind. You have your reward: a soul upright and manly—a fearless bearing, that dreads to look no man in the face—a willingness to let men search you through and through, and defy them to see any difference between what you seem and what you are. Now, your price—your price is dislike. The price of being true is the Cross.” *S.I. 14.*

60. His Loneliness

“Compassion! compassion for Him! Adore if you will—respect and reverence that sublime solitariness with which none but the Father was—but no pity: let it draw out the firmer and manlier graces of the soul.” *S.I. 15.*

61. The Grandeur of Agony

“Can you not feel the grandeur of those words, when the man reposing on His solitary strength, felt the last shadow of perfect isolation pass across His soul: ‘My God, my God, why hast *Thou* forsaken me?’” *S.I.15.*

62. Independence

“To live on your own convictions against the world, is to overcome the world—to believe that what is truest in you is true for all: to abide by that, and not to be over-anxious to be heard or understood, or sympathised with, certain that at last all must acknowledge the same, and that while you stand firm, the world will come round to you: that is independence.” *S.I.15.*

63. The False and the True

“It is only given to the habitually true to know the difference.” *S.I.15.*

64. Might in God

“God is near you. Throw yourself fearlessly upon Him. Trembling mortal, there is an unknown might within your soul which will wake up when you command it.” *S.I.15.*

65. The Missionary Motive

“To the one motive of Love, God has entrusted the whole work of winning the souls of His redeemed.” *S.I.16.*

66. The Love of Christ

“Broadly, the love of Christ was the spirit of giving all He had to give.” *S.I.16.*

67. “Himself He Cannot Save”

“How *could* He, having saved others? How can any keep what he gives? How can any live for self, when he is living for others?” *S.I.16.*

68. Little Things

“Opportunities for doing *greatly* seldom occur—life is made up of infinitesimals.” *S.I.16.*

69. Love and Endure

“Though men should rend your heart, let them not embitter or harden it. We win by tenderness: we conquer by forgiveness. Oh, strive to enter into something of that large celestial Charity which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand for ever.” *S.I.16.*

70. Vice and Poverty

“It is true that vice leads to poverty: all the moralizers tell us that, but it is also true that poverty leads to vice.” *S.I.17.*

71. Goodness Made Difficult

“There are some in this world to whom, speaking humanly, social injustice and social inequalities have made goodness impossible.” *S.I.17.*

72. The Church of God

“The Church of God is that living body of men who are called by Him out of the world, not to be the inventors of a new social system, but to exhibit in the world by word and life, chiefly by life, what Humanity is, was, and will be, in the Idea of God.”
S.I.17.

73. Worth

“Worth does not mean what a man is worth.”
S.I.17.

74. Economy

“True economy is to pay liberally and fairly for faithful service. The largest charity is the best economy.” *S.I.17.*

75. Class Distinction

“Whoever helps to keep alive that ancient lie of upper and lower, resting the distinction not on official authority or personal worth, but on wealth and title, is doing his part to hinder the establishment of the Redeemer’s kingdom.”
S.I.17.

76. Cynics

“Say what you will, it is not interest, but the sight of noble qualities, and true sacrifice, which commands the devotion of the world.” *S.I.17.*

77. Socialism and Sacrifice

“Property is sacred. It is *private* property; if it were not, it could not be sacrificed.” *S.I.17.*

78. Capital and Labour

“When the people of this great country, especially the rich, shall have been touched with the spirit of the Cross to a largeness of sacrifice of which they have not dreamed as yet, there will be an atonement between the Rights of Labour and the Rights of Property.” *S.I.17.*

79. Slavery

“It is not the shackle on the wrist that constitutes the slave—but the loss of self-respect—to be treated as degraded till he feels degraded—to be subjected to the lash till he believes that he deserves the lash.” *S.I.18.*

80. Young Men

“Young men! if you have been deterred from religion by its apparent feebleness and narrowness, Remember—It is a manly thing to be a Christian.” *S.I.18.*

81. Manacles

“The worst slavery is that which cramps the noblest powers. Worse therefore than he who manacles the hands and feet, is he who puts fetters on the mind, and pretends to demand that men shall think, and believe, and feel thus and thus, because others so believed, and thought, and felt before.” *S.I.18.*

82. Freedom

“He who lives in the habitual contemplation of immortality cannot be in bondage to time, or enslaved by transitory temptations.” *S.I.18.*

83. Habit

“You cannot in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincerity.” *S.I.19.*

84. Danger of Mere Feeling

“Our feelings are delicately correct. But the danger is this:—feeling is given to lead to action; if feeling be suffered to awake without passing into duty, the character becomes untrue.” *S.I.19.*

85. The Principle and its Witness

“From the trial-hour of Christ—from the Cross of the Son of God—there arises the principle to which all His life bore witness, that the first lesson of Christian life is this, Be true, and the second this, Be true—and the third this, Be true.” *S.I.19.*

86. Intellect and Conscience

“A man may unsettle the verdict of his intellect: it is at his peril that he tampers with the convictions of his conscience.” *S.I.20.*

87. Sacredness of Truth

“God’s Truth is too sacred to be expounded to superficial worldliness in its transient fit of earnestness.” *S.I.20.*

88. “What is Truth?”

“The reply to Pilate’s question cannot be contained in any verbal form. Think you, that if Christ Himself could have answered that question in a certain number of sentences, He would have spent thirty years of life in witnessing to it?” *S.I.20.*

89. The Truth

“The Truth then, which Pilate wanted—which you want, and I want—is not the boundless verities, but truth of inward life.” *S.I.20.*

90. Presumption

“Oh! the man who knows the awful feeling of being alone, and struggling for Truth as for life and death—he knows the difference between independence and presumption.” *S.I.20.*

91. What is Truth?

“Whatever else may be wrong, it must be right to be pure—to be just and tender, and merciful and honest. It must be right to love, and to deny one’s self. Let him do the will of God, and he shall know.” *S.I.20.*

92. Through Action to Belief

“God says, act—make the life true, and then you will be able to believe. Live in earnest, and you will know the answer to ‘What is Truth?’” *S.I.20.*

93. Belief is Power

“To believe is to be *strong*. Doubt cramps energy. Belief is power: only so far as a man believes strongly, mightily, can he act cheerfully, or do anything that is worth the doing.” *S.I.20.*

94. Faith

“Young men! the only manly thing, the only strong thing, is Faith.” *S.I.20.*

95. Sorrow

“The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfected through suffering. And he who has not discerned the Divine Sacredness of Sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The Cross, manifested as the necessity of the Highest Life, alone interprets it.” *S.I.21.*

96. Human Goodness

“Human goodness is no dream. Surely we have met unselfishness, and love, and honour among men.” *S.I.21.*

97. Loneliness

“The life that is the deepest and the truest will feel most vividly its desolation and its majesty.” *S.I.21.*

98. Sunshine and Rain

“This has God done. God created the smile and the laugh, as well as the sigh and the tear. The aspect of this life is stern; very stern. It is a very superficial account of it which slurs over its grave mystery, and refuses to hear its low, deep undertone of anguish. But there is enough, from hour to hour, of bright sunny happiness, to remind us that its Creator’s highest name is Love.” *S.I.21.*

99. Immortality

“He alone can believe in immortality, who feels the resurrection in him already.” *S.I.21.*

100. Religion and Politics

“To say that religion has nothing to do with politics is to assert that which is simply false. It were as wise to say that the atmosphere has nothing to do with the principles of architecture. Directly, nothing—indirectly, much. . . . That which the air is to architecture, religion is to politics. It is the vital air of every question. Directly it determines nothing—indirectly, it conditions every problem that can arise.” *S.II.1.*

101. Religion is Human

“Religion deals with men, not cases: with human hearts, not casuistry.” *S.II.I.*

102. The Political Function of Christianity

“It is not sent into this world to establish monarchy, or secure the franchise: to establish socialism, or to frown it into annihilation: but to establish a Charity, and a Moderation, and a sense of Duty, and a love of Right, which will modify human life according to any circumstances that can possibly arise.” *S.II.I.*

103. Christian Principles are Paramount

“Which of the brothers shall have the inheritance, the monopolist or the covetous? Either—neither—who cares? Fifty years hence what will it matter? But a hundred thousand years hence it *will* matter whether they settled the question by mutual generosity and forbearance.” *S.II.I.*

104. Covetousness

“It means the desire of having more—not of having more because there is not enough; but simply a craving after more.” *S.II.I.*

105. To the Defrauded

“Thou hast lost so much, but thyself remains.” *S.II.I.*

106. Adoration

“ . . . To adore is greater than to reason.”
S.II.2.

107. Self-reliance

“ . . . Whoever will follow with fidelity his *own* star, God will guide him aright.” S.II.2.

108. The Discipline of Sorrow

“ Sorrow, the discipline of the Cross, is the school for all that is highest in us. . . . He would not suffer one drop to trickle down the side of His Master’s cup of anguish untasted.” S.II.3.

109. The Composition of the Truth

“ All high truth is the union of two contradictories . . . and the truth does not lie between these two, but in a higher reconciling truth which leaves both true.” S.II.4.

110. Regeneration

“ To be a son of God is one thing: to know that you are and call Him Father, is another—and that is regeneration.” S.II.4.

111. Baptism: The Catechism

“ ‘ I was *made* a child of God.’ Yes, coronation makes a sovereign; but, paradoxical as it may seem, it can only *make* one a sovereign who is a sovereign already.” S.II.4.

112. The Sacrament of Baptism

“God’s authoritative declaration in material form of a spiritual reality. In other words, no bare sign, but a Divine sacrament.” *S.II.4.*

113. Original Sin

“Original sin is an awful fact. It is not the guilt of an ancestor imputed to an innocent descendant: but it is the tendencies of that ancestor living in his offspring and incurring guilt. Original sin can be forgiven only so far as original sin is removed. It is not Adam’s: it is yours.” *S.II.5.*

114. Redemption

“Redemption is the taking of us out of the life of falsehood into the life of truth and fact.” *S.II.5.*

115. An Heir of Immortality

“Baptism is your warrant, you *are* His child. And now, because you are His child live as a child of God. . . . Scorn all that is mean, hate all that is false: struggle with all that is impure . . . certain that God is on your side, and that whatever keeps you from Him, keeps you from your own Father.” *S.II.5.*

116. Popularity

“Popularity is not love.” *S.II.6.*

117. "While it is Time—"

"What is posthumous justice to the heart that ached *then*?" S.II.6.

118. "What Doest Thou Here?"

"There is work to be done—evil put down—God's church purified—good men encouraged—doubting men directed—a country to be saved—time going—life a dream—eternity long—one chance, and but one for ever. 'What *doest thou* here?' " S.II.6.

119. Ministerial Success

"Ministerial success lies in altered lives and obedient humble hearts." S.II.6.

120. "MY Transgression"

"Conscience, when it is healthy, ever speaks thus." S.II.7.

121. Real Infinite Hell

"... the strife of self-will in battle with the loving will of God prolonged for ever." S.II.7.

122. The Sinner's Religion

"To do good for reward, the Son of Man declares to be the sinner's religion." S.II.7.

123. Christ's Authority

"His authority was the authority of Truth, not of personality." *S.II.8.*

124. Destiny

"... the incubus of a belief in tyrannous destiny is dissipated the moment man wills to do the Will of God." *S.II.8.*

125. Doubt

"... a man may be more decisively the servant of God and goodness while doubting His existence, and in the anguish of his soul crying for light, than while resting in a common creed, and coldly serving Him." *S.II.9.*

126. "I AM"

"He is not affected by our mutability: our changes do not alter Him. When we are restless, He remains serene and calm: when we are low, selfish, mean, or dispirited, He is still the unalterable I AM." *S.II.9.*

127. The Humanity

"It is well to know that He was Divine: but if we lose that truth, we should still have a God in heaven. But if there has been on this earth no real, perfect human life . . . we may have a Religion, but we have not a Christianity. For if we lose Him as a Brother, we cannot feel Him as a Saviour." *S.II.10.*

128. Detection of Evil

“Innocence apprehends the approach of evil, by instinctive tact of contrast. Guilt by the instinctive consciousness of similarity.” *S.II.II.*

129. The Worst Burden

“This is the worst burden that comes from transgression: loss of faith in human goodness . . . the presence of Evil in the hearts of all that we approach.” *S.II.II.*

130. To All Christians

“Why should the priest’s heart be the common receptacle of all the crimes and wickedness of a congregation? ‘Bear ye *one another’s* burdens.’” *S.II.II.*

131. Religion and Morality

“Religion differs from morality in the value which it places on the affections. Morality requires that an act be done on principle. Religion goes deeper, and enquires into the state of the heart.” *S.II.I3.*

132. Daily Work

“A man’s profession or trade is not only not incompatible with religion (provided it be a lawful one)—it *is* his religion.” *S.II.I3.*

133. The Necessity of Loving

“Love misplaced, or love rightly placed—you have your choice between these two: you have not your choice between loving God or nothing.” *S.II.13.*

134. The Cross and the World

“There is no doubt of what God means in the Cross. He means love. The measure of the meaning of man’s existence. Measure all by the Cross. Do you want success? The Cross is failure. Do you want a name? The Cross is infamy. Is it to be gay and happy that you live? The Cross is pain and sharpness. Do you live that the will of God may be done, in you and by you, in life and death? Then and only then the Spirit of the Cross is in you. When once a man has learned that, the power of the world is gone.” *S.II.13.*

135. The Minister

“... no minister of Christ has a right to speak oracularly. All that he can pretend to do is to give his judgment, as one that has obtained mercy of the Lord to be faithful.” *S.II.14.*

136. The Day of Worship

“For who is he who needs not the day? He is the man so rich in love, so conformed to the mind of Christ, so elevated into the sublime repose of Heaven, that he needs no carnal ordinances at all, nor the assistance of one day in seven to kindle spiritual feelings, seeing he is, as it were, all his life in heaven already.” *S.II.14.*

137. Strength

" . . . measure the strength of a man by the power of the feelings which he subdues, not by the power of those which subdue him." *S.II.15.*

138. "It is More Blessed to Give than to Receive"

"Prudence did not calculate *that*, love revealed it. No man can be wise without love." *S.II.15.*

139. The Child Jesus in the Temple

"They were thinking about theology, He about religion." *S.II.15.*

140. A Child's Religious Sensibilities

" . . . if a child does not exhibit strong religious sensibilities, if he seem 'heedless, untouched by awe or serious thought,' still it is wiser not to interfere. He may be still at home with God." *S.II.15.*

141. The Early Development of Jesus

"Gradually and gently He woke to consciousness of life and its manifold meaning; found Himself in possession of a self; by degrees opened His eyes upon this outer world, and drank in its beauty. Early He felt the lily of the field discourse to Him of the Invisible Loveliness, and the ravens tell of God His Father. Gradually and not all at once, He embraced the sphere of human duties, and He woke to His earthly relationships one by one — the Son — the Brother — the Citizen — the Master." *S.II.15.*

142. "The Son of Man"

"None could without presumption remind men that He was their Brother and a Son of Man, except One who was also something higher, even the Son of God." *S.II.16.*

143. The "Lower Orders"

"Tell us when and where He, whose home was the workshop of the carpenter, authorized you or me to know any man after the flesh as low or high? To Him who called Himself the Son of Man, the link was Manhood." *S.II.16.*

144. Philanthropy

"His catholicity or philanthropy was not an abstraction, but an aggregate of personal attachments." *S.II.16.*

145. The Lost

"Be sure that it is by that which is highest in you that you may be lost. It is the awful warning, and not the excuse of evil, that the light which leads astray is light from heaven." *S.II.16.*

146. Expulsion from Society

"Did you ever hear of a fallen creature made moral by despair?" *S.II.16.*

147. The Holiness of Christ

“Its peculiar characteristic was that it made men enamoured of goodness. It ‘drew all men unto Him.’” *S.II.16.*

148. Reaching Truth

“There are two ways of reaching truth: by reasoning it out and by feeling it out. All the profoundest truths are felt out. The deep glances into truth are got by Love. Love a Man, that is the best way of understanding him. Feel a truth, that is the only way of comprehending it.” *S.II.17.*

149. The Atonement

“There is no special virtue in mere death, even though it be the death of God’s own Son. Blood does not please God. . . . No, my brethren! God can be satisfied with that only which pertains to the Conscience and the Will. . . . The Blood of Christ was sanctified by the Will with which He shed it: it is *that* which gives it value.” *S.II.17.*

150. The Only Evil

“Sin: revolt from God, disloyalty to conscience, tyranny of the passions, strife of our self-will in conflict with the loving will of God. . . . By the blood of His anguish,—by the strength of His unconquerable resolve—we are sworn against it—bound to be, in a world of evil, consecrated spirits, or else greatly sinning.” *S.II.17.*

151. Self-Restraint

“For thirty years He had done no miracle; and that is in itself almost worthy to be called a miracle. That he abstained for thirty years from the exertion of His wonder-working powers is as marvellous as that He possessed for three years the power to exert.” *S.II.18.*

152. The Glory of Womanhood

“... the glory of unsensualizing coarse and common things, sensual things, the objects of mere sense, meat and drink and household cares, elevating them by the spirit in which she ministers them, into something transfigured and sublime.” *S.II.18.*

153. A Grand Paradox

“Here is a grand paradox, which is the paradox of all prayer. The heart hopes that which to reasoning seems impossible.” *S.II.18.*

154. When Prayer is Granted

“It is the glory of the spirit that is affectionate and submissive that it, ay and it alone, *can* pray, because it alone can believe that its prayer will be granted; and it is the glory of that spirit too, that its prayer will be granted.” *S.II.18.*

155. Adoration

“Gentleness and purity are words for a philosopher; but a man whose heart wants something to

adore will find for himself a gentle *one*—a pure *one*—Incarnate purity and love—gentleness robed in flesh and blood, before whom his knee may bend, and to whom the homage of his spirit can be given. You cannot adore except a Person.” S.II.18.

156. Uprooting Error

“I pray you Christian brethren, do not join those fierce associations which think only of uprooting error. There is a spirit in them which is more of earth than heaven, short-sighted too and self-destructive. They do not make converts to Christ, but only controversialists, and adherents to a party. They compass sea and land to make one proselyte. It matters little whether fierce Romanism or fierce Protestantism wins the day: but it does matter whether or not in the conflict we lose some precious Christian truth, as well as the very spirit of Christianity.” S.II.18.

157. The Wise and the Meek

“Christianity does not say Honour to the Wise, but ‘Blessed are the Meek.’” S.II.19.

158. The Humanity

“It was not manhood, but Humanity, that was made Divine in Him. Humanity has its two sides: one side in the strength and intellect of manhood; the other in the tenderness, and faith, and submissiveness of womanhood:” S.II.19.

159. Miracles

“In a miracle, God for one moment shows Himself, that we may remember it is He that is at work when no miracle is seen.” *S.II.19.*

160. Intellectual Error

“To hate a man for his errors is as unwise as to hate one who in casting up an account has made an error against himself.” *S.II.19.*

161. The Channel of the Human

“... it is through our human affections that the soul first learns to feel that its destiny is Divine.” *S.II.19.*

162. The Christian Life

“To shroud ourselves in no false mist of holiness: to dare to show ourselves as we are, making no solemn affectation of remorse or difference from others: to be found at the marriage-feast: . . . and yet for a man amidst it all to remain a consecrated spirit . . . this is the difficult, and rare, and glorious life of God in the Soul of man.” *S.II.19.*

163. An Echo of the Great War

“For this is after all the true school in which love is taught, dangers mutually shared, and hardships borne together; these are the things which make generous friendship—risk cheerfully encountered for another’s sake. You love those for whom you risk, and they love you;” *S.II.20.*

164. The Origin of Heresies

“More than half the heresies into which Christian sects have blundered, have merely come from mistaking for dull prose what prophets and apostles said in those highest moments of the soul, when seraphim kindle the sentences of the pen and lip into poetry.” *S.II.20.*

165. The Robber

“When the work is done, even well done, whether it be by statesmen or by pastors, for the sake of party or place, or honour, or personal consistency, or preferment, it is not the spirit of the genuine shepherd, but of the robber.” *S.II.20.*

166. “He Saved Others, Himself He Cannot Save”

“No, of course not; He that will save others *cannot* save himself.” *S.II.20.*

167. Christ's Suffering our Immunity

“The suffering of Christ was death. But the suffering from which He redeemed us by death was more terrible than death. The pit into which He descended was the grave. But the pit in which we should have been lost for ever, was the pit of selfishness and despair.” *S.II.20.*

168. The Atonement

“Agony does not satisfy God — agony only satisfied Moloch. Nothing satisfies God but the voluntary sacrifice of Love.” *S.II.20.*

169. Belief About and Trust In

“It is not belief *about* the Christ, but personal trust *in* the Christ of God, that saves the soul.” *S.II.21.*

170. The Resurrection

“There are men in whom the resurrection begun makes the resurrection credible. In them the Spirit of the risen Saviour works already; and they have mounted with Him from the grave.” *S.II.21.*

171. The Words of Christ

“The words of Christ are not like the words of other men: His sentences do not end with the occasion which called them forth: every sentence of Christ's is a deep principle of human life,” *S.II.22.*

172. Prayer

“It is a preparation for danger, it is the armour for battle. Go not, my Christian brother, into the dangerous world without it.” *S.II.22.*

173. Purpose

“We are here, brethren, for a most definite and intelligible purpose—to educate our hearts by deeds of love, and to be the instrument of blessing to our brother men.” *S.II.22.*

174. “Let us be Going”

“Christ takes your wretched remnants of life—the feeble pulses of a heart which has spent its best hours not for Him, but for self and for enjoyment, and in His strange love condescends to accept them.” *S.II.22.*

175. Earnestness

“Earnestness of life, brethren, that is goodness.” *S.II.22.*

176. Dispensing Heaven

“Let the weakest—let the humblest . . . remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men’s sensitiveness—these cost very little, but they are priceless in their value. Are they not, brethren, almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses.” *S.II.22.*

177. The Irreparable

“Who has charged himself with the guardianship of his brother’s safety? Who has laid on himself as a sacred duty to sit beside his brother suffering? Oh! my brethren, it is the omission of these things which is irreparable: irreparable, when you look to the purest enjoyment which might have been your own: irreparable, when you consider the compunction which belongs to deeds of love not done.” *S.II.22.*

178. Youth

“My young brethren—youth is one of the precious opportunities of life—rich in blessing if you choose to make it so, but having in it the materials of undying remorse if you suffer it to pass unimproved. Your quiet Gethsemane is now. Gethsemane’s struggles you cannot know yet. Take care that you do not learn too well Gethsemane’s sleep.” *S.II.22.*

179. Slander

“... get the habit of slander, and then there is not a stream which bubbles fresh from the heart of nature . . . which does not rebuke and proclaim you to be a monstrous anomaly in God’s world.” *S.III.1.*

180. Slander—and Love

“‘Man was made in the image of God’: to slander man is to slander God: to love what is good in man is to love it in God.” *S.III.1.*

181. Gifts

“ . . . those gifts which leave us in lonely majesty apart from our species, useless to them, benefiting ourselves alone, are not the most godlike, but the least so; because they are dissevered from the beneficent charity which is the very being of God.” *S.III.3.*

182. Sunday School Teaching

“ To teach a few Sunday School children, week after week, commonplace simple truths . . . is a more glorious occupation than the highest meditations or creations of genius which edify or instruct only our own solitary soul.” *S.III.3.*

183. Contemplative Aloofness

“ Your lofty incommunicable thoughts, your ecstasies, and aspirations, and contemplative raptures—in virtue of which you have estimated yourself as the porcelain of the earth, of another nature altogether than the clay of common spirits—tried by the test of Charity, what is there grand in these if they cannot be applied as blessings to those that are ‘beneath you?’” *S.III.3.*

184. The Humanity of Deity

“ The Unitarian maintains a divine Humanity—a blessed, blessed truth. There is a truth more blessed still—the Humanity of Deity.” *S.III.4.*

185. The Intellect

“Christianity does not despise the intellect, but it does not exalt the intellect in a one-sided way: it only dwells with emphasis on the third and highest part of man—his spiritual affections; and these it maintains are the chief and real seat of everlasting life, intended to subordinate the other to themselves.” *S.III.4.*

186. Error

“Every error is connected with a truth . . . you must show the truth that lies below the error. The principle we gain from this is that you cannot overthrow falsehood by negation, but by establishing the antagonistic truth. . . . It is an endless task to be refuting error. Plant truth, and the error will pine away.” *S.III.5.*

187. The Scribes

“The Scribe is a man who turns religion into etiquette.” *S.III.5.*

188. Absolution

“Settle it in your minds, the absolving power is the central secret of the Gospel.” *S.III.5.*

189. "I Absolve Thee from all Thy Sins"

"Say boldly, I am here to declare not a perhaps, but a fact. I forgive thee in the name of Humanity, and as far as Humanity represents Deity, that forgiveness is a type of God's." S.III.5.

190. Divine Principle of Rewards

"The principle is, that the reward we get is not the reward for which we worked, but a deeper one; deeper and more permanent. The merchant labours all his life, and the hope which leads him on is perhaps wealth . . . is that the reward of sixty years of toil? . . . Oh, no! A reward deeper than he dreamed of. Habits of perseverance: a character trained by industry: that is his reward." S.III.6.

191. The Act of Christ

"The act of Christ is the act of Humanity—that which all Humanity is bound to do." S.III.7.

192. The Death of Christ

"The death of Christ was a representation of the life of God. To me this is the profoundest of all truths, that the whole of the life of God is the sacrifice of self." S.III.7.

193. Godly Sorrow

"Permanence of alteration; for after all, a steady reformation is a more decisive test of the value of mourning than depth of grief." S.III.8.

194. "A True Penitent Never Forgives Himself"
(J. H. Newman)

"O false estimate of the gospel of Christ and of the heart of man! A proud remorse does not forgive itself the forfeiture of its own dignity; but it is the very beauty of the penitence which is according to God, that at last the sinner, realizing God's forgiveness, does learn to forgive himself." *S.III.8.*

195. Sin

"God sees sin not in its consequences but in itself: a thing infinitely evil, even if the consequences were happiness to the guilty instead of misery." *S.III.8.*

196. The Spiritual and the Sensual

"... the law of our spiritual being is, that that which begins with the flesh, sensualizes the Spirit—whereas that which commences in the region of the Spirit, spiritualizes the senses in which it subsequently stirs emotion." *S.III.9.*

197. The Constant Need

"... we want the vision of a calmer and simpler beauty, to tranquillize us in the midst of artificial tastes—we want the draught of a purer spring to cool the flame of our excited life; we want in other words, the Spirit of the Life of Christ, simple, natural, with power to calm and soothe the feeling which it rouses: the fulness of the Spirit which can never intoxicate!" *S.III.9.*

198. Socialism and Christianity

“Socialism proceeds on the principle that all moral and even physical evil arises from unjust laws. If the cause be remedied, the evil will be good. But Christianity throws aside all that as merely chimerical. It proves that the fault is not in outward circumstances, but in ourselves.”
S.III.10.

199. New Hearts

“We do not want a new world, we want *new hearts*.” *S.III.10.*

200. “Peace I leave you, My Peace I give unto you”

“The deepest want of man is not a desire for happiness, but a craving for peace; not a wish for the gratification of every desire, but a craving for the repose of acquiescence in the will of God; and it is this which Christianity promises. Christianity does not promise happiness, but it does promise peace.” *S.III.11.*

201. Peace from Obedience

“Very great, brethren, is the peace of obedience: when a man has his lot fixed, and his mind made up, and he sees his destiny before him, and quietly acquiesces in it, his spirit is at rest.” *S.III.11.*

202. Recipients of Peace

“We look on salvation as a thing to be done, and not received. In God’s salvation we can do but little, but there is a great deal to be received. We are here, not merely to act, but to be acted upon. ‘Let the peace of God rule in your hearts’; there is a peace that will enter there, if you do not thwart it; there is a Spirit that will take possession of your soul, provided that you do not quench it. In this world we are recipients, not creators. In obedience and in gratefulness, and the infinite peace of God in the soul of man, is alone to be found deep calm repose.” *S.III.11.*

203. Happiness

“Brethren, happiness is *not* our being’s end and aim. The Christian’s aim is perfection, not happiness,” *S.III.12.*

204. Holy Matrimony

“It is that engagement in which man exerts his most awful and solemn power,—the power of responsibility which belongs to him as one that shall give account,—the power of abnegating the right to change,—the power of parting with his freedom,—the power of doing *that* which in this world can never be reversed.” *S.III.13.*

205. In Days of Controversy

“My Christian brethren, surely no man will get true rest, true repose for his soul in these days of controversy, until he has learned the wise significance of these wise words—‘Let every man abide in the same calling wherein he was called.’ He will but gain unrest, he will but disquiet himself, if he says, ‘I am sinning by continuing in this imperfect system,’ if he considers it his duty to change his calling if his opinions do not agree in every particular and special point with the system under which God has placed him.” *S.III.13.*

206. Time

“Brother men—have you learned the meaning of yesterday? Do you rightly estimate the importance of to-day? That there are duties to be done to-day which cannot be done to-morrow? This it is that throws so solemn a significance into your work. The time for working is short, therefore begin to-day;” *S.III.14.*

207. “Christianity is a spirit”

“Christianity is a spirit, not a law; it is a set of principles, not a set of rules; it is not a saying to us—You shall do this, you shall not do that. . . . Christianity consists of principles, but the application of those principles is left to every man’s individual conscience.” *S.III.14.*

208. Unworldliness

“Unworldliness is this—to hold things from God in the perpetual conviction that they will not last; to have the world, and not to let the world have us; to be the world’s masters, and not the world’s slaves.” *S.III.14.*

209. Masculine Religion

“But is there in God’s Church to be found no place for that type which is rather masculine than feminine?—which not in litanies or in psalm-singing does the will of God, but by struggling for principles, and contending for the truth—*that* life whose prayer is action, whose aspiration is continual effort?” *S.III.15.*

210. Feminine Religion

“In God’s world there is a place for the wren and the violet, just as truly as there is for the eagle and the rose. In the Church of God there is a place—and that the noblest—for Dorcas making garments for the poor, and for Mary sitting at the feet of Jesus, just as truly as there is for Elijah confounding a false religion by his noble opposition;” *S.III.15.*

211. Love

“You must love, in order to understand love. . . . Brother men, one act of charity will teach us more of the love of God than a thousand

sermons—one act of unselfishness, or real self-denial, the putting forth of one loving feeling to the outcast and ‘those who are out of the way,’ will tell us more of the meaning of the Epiphany than whole volumes of the wisest writers on theology.” S.III.15.

212. Christian Knowledge

“ . . . two kinds of knowledge, secular knowledge and Christian knowledge; and Christian knowledge is this—to know by Love.” S.III.16.

213. Statement of Views

“ It is a matter of less importance that a man should state true views, than that he should state views truly.” S.III.16.

214. Follow your Gleam

“ Do what *seems to you* to be right: it is only so that you will at last learn by the grace of God to see clearly what *is* right. A man thinks within himself that it is God’s law and God’s will that he should act thus and thus . . . there is no advice for us to give, but this—‘You must so act.’” S.III.16.

215. The Aspect of the Christian

“ A Christian in full possession of his privileges is a man whose very step ought to have in it all the elasticity of triumph, and whose very look ought to have in it all the brightness of victory.” S.III.17.

216. The Sting of Death

“My Christian brethren, this is the sting of sinfulness, the wretched consciousness of an unclean heart. It is just this feeling, ‘God is not my friend; I am going on to the grave, and no *man* can say ought against me, but my heart is not right; I want a river like that which the ancients fabled—the river of forgetfulness—that I may go down to it and bathe and come up a new man. It is not so much what I have done; it is what I am. Who shall save me from myself?’ Oh, it is a desolate thing to think of the coffin when that thought is in all its misery before the soul. It is the sting of death.” *S.III.17.*

217. “I will run the way of Thy Commandments, when Thou hast set my Heart at Liberty”

“And so it is with God’s law. It will never control a man long who does not from his heart love it.” *S.III.17.*

218. The Promised Land

“It is that elevation of character which we get from looking steadily and for ever forward, till eternity becomes a real home to us, that enables us to look down upon the last struggle, and the funeral, and the grave, not as the great end of all, but only as something that stands between us and the end. We are conquerors of death when we are able to look beyond it.” *S.III.17.*

219. Doubt

“All doubt comes from living out of habits of affectionate obedience to God. By idleness, by neglected prayer, we lose our power of realizing things not seen. Let a man be religious and irreligious at intervals—irregular, inconsistent, without some distinct thing to live for—it is a matter of impossibility that he can be free from doubts.” *S.III.17.*

220. Self

“Never shall we conquer self till we have learned to love.” *S.III.17.*

221. The Christian Calling

“We are not going forth to mere battle—we are going forth to conquer. To gain mastery over self, and sin, and doubt, and fear: till the last coldness, coming across the brow, tells us that all is over, and our warfare accomplished—that we are safe, the everlasting arms beneath us—that is our calling.” *S.III.17.*

222. Getting Faith

“We cannot say how men are to get faith. It is God’s gift, almost in the same way that genius is. You cannot work *for* faith; you must have it first, and then work *from* it. But, brethren beloved, we can say, Look up, though we know not how the mechanism of the will which directs the eye is to be put in motion; we can say, Look to God in Christ. . . . Let us be in earnest. Our polar star is the love of the Cross.” *S.III.17.*

223. Salvation and Assurance

“To *have* God in us, this is Salvation; to *know* that God is in us, this is assurance.” S.III.18.

224. The Truly Great

“... these the Holy Scripture has divided into two classes—those who are humble and those who are contrite in heart.” S.III.18.

225. Vanity

“So soon as we let men see that we are suppliants for their admiration, we are at their mercy. We have given them the privilege of feeling that they are above us. We have invited them to spurn us. And therefore vanity is but a thing for scorn.” S.III.18.

226. Homelessness

“Brethren, this is the history of worldliness. It is a state far from God; in other words, it is a state of homelessness.” S.III.20.

227. Degradation

“We were sent into this world to love God and to love man; to do good—to fill up life with deeds of generosity and usefulness. And he that refuses to work out that high destiny is a degraded man.” S.III.20.

228. The Last Resource—to turn Saint

“The world is welcome to its very small sneer. It is the glory of our Master’s gospel that it is the refuge of the broken-hearted.” *S.III.20.*

229. The Penitential Life

“ . . . in the gloom of penitential life there will be times when God’s deep peace and love will be felt shining into the soul with supernatural refreshment. Let the penitent be content with the servant’s lot at first. Liberty and peace, and the bounding sensations of a Father’s arms around you, come afterwards.” *S.III.20.*

230. Religion’s Best Gift

“But religion’s best gift—rest, serenity—the quiet daily love of one who lives perpetually with his Father’s family—uninterrupted usefulness—that belongs to him who has lived steadily, and walked with duty.” *S.III.20.*

231. Old Man and Young Christian

“Much warm earnestness, but strange inconsistencies, that is the character of one who is an old man and a young Christian. . . . Do we want to learn holiness with terrible struggles, and sore affliction, and the plague of much remaining evil? Then *wait* before you turn to God.” *S.III.20.*

232. Naturalness

“ . . . we can only become natural by thinking of God and duty, instead of the way in which we are serving God and duty.” *S.III.21.*

233. The Efficacy of Christian Work

“ Work, true work, done honestly and manfully for Christ, never can be a failure. Your own work, my brethren, which God has given you to do, whatever that is, let it be done truly. Leave eternity to show that it has not been in vain in the Lord. Let it but be work, it will tell.” *S.III.21.*

234. When Doubt Is Evil

“ But the evil is, when men go in that languid, doubting way, content to doubt, proud of their doubts, morbidly glad to talk about them, liking the romantic gloom of twilight, without the manliness to say—I must and will know the truth.” *S.III.21.*

235. Hero-worship

“ That passionate need of worship—hero-worship it has been called—is a primal, universal instinct of the heart. Christ is the answer to it. Men will not do;” *S.III.21.*

236. Remedies for Doubt

“These are two remedies for doubt—Activity and Prayer. He who works, and *feels* he works—he who prays, and *knows* he prays, has got the secret of transforming life-failure into life-victory.” *S.III.21.*

237. Freedom

“The truth is, the spirit of man groans beneath the weight of its own freedom. When a man has no guide, no master but himself, he is miserable; we want guidance, and if we find a man nobler, wiser than ourselves, it is almost our instinct to prostrate our affections before that man,” *S.III.21.*

238. The Proof of our Justice

“ . . . for almost all of us, there are one or two persons in life who cross our path, whose rise will be our eclipse, whose success will abridge ours, whose fair career will thwart ours, darken our prospects, cross our affections. Those one or two form our trial; they are the test and proof of our justice.” *S.IV.1.*

239. Influence

“There are two sorts of men who exercise influence. The first are those who perpetuate their own opinions. . . . The second class is

composed of those who stir up faith, conscience, thought, to do their own work. They are not anxious that those they teach should think as they do, but that they should *think*. . . . Such men propagate not many *views*; but they propagate Life itself in inquiring minds and earnest hearts." S.IV.1.

240. The Work of the Ministry

"To bring the soul face to face with God, and supersede ourselves, that is the work of the Christian ministry." S.IV.1.

241. Will

". . . if we look at it deeply, it is *will* that makes the difference between man and man; not knowledge, not opinions, not devoutness, not feeling, but will—the power to be." S.IV.1.

242. A Weak Man

? "A weak man with good feelings makes more misery than a determined bad man." S.IV.1.

243. "The Only Levelling the Gospel Knows"

"What was the mission of the Redeemer but this? To raise the lower to the higher, to make men partakers of the Divine Nature—His Nature, standing on His ground." S.IV.2.

244. Prayer

“To say that a man is religious, is to say the same thing as to say he prays. For what is prayer? To connect every thought with the thought of God. To look on everything as His work and His appointment. To submit every thought, wish, and resolve to Him. To feel His presence, so that it shall restrain us even in our wildest joy. That is prayer. And what we are now, surely we are by prayer.” *S.IV.3.*

245. The Necessity of our Humanity

“Prayer then, is a necessity of our Humanity, rather than a duty. To force it as a duty is dangerous. Christ did not; never commanded it, never taught it till asked.” *S.IV.3.*

246. Perseverance

“Say that prayer ten thousand times comes back like a stone. Yes, but Christ prayed, therefore I may and I will pray. Not only so, but I *must* pray; the wish felt and not uttered before God, is a prayer. . . . You cannot help praying if God’s spirit is in yours.” *S.IV.3.*

247. In Tumult

“Do not say I must wait till this tumult has subsided and I am calm. The worst storm of spirit is the time for prayer: the Agony was the hour of petition. Do not stop to calculate improbabilities. Prayer is truest when there is most

of instinct and least of reason. Say, 'My Father, thus I fear and thus I wish. Hear thy foolish, erring child—Let this cup pass from me.'"
S.IV.3.

248. Gethsemane

"It is a precious lesson of the Cross, that apparent failure is Eternal victory. It is a precious lesson of this prayer, that the object of prayer is not the success of its petition; nor is its rejection a proof of failure. Christ's petition was not gratified, yet He was the One well-beloved of His Father. S.IV.3.

249. The Angel in the Garden

"... Pray as He did, till prayer makes you cease to pray. Pray till prayer makes you forget your own wish, and leave it or merge it in God's will. The Divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it. 'There appeared an angel unto Him from Heaven, strengthening Him.' That was the true reply to His prayer." S.IV.3.

250. A Question

"... will you dare to say that prayer is no boon at all unless you can reverse the spirit of your Master's prayer, and say, 'Not as *Thou* wilt, but as *I* will?' " S.IV.3.

251. The Spirit of True Prayer

“That prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer.” S.IV.3.

252. Certainty

“Duty is never uncertain at first. It is only after we have got involved in the mazes and sophistries of wishing that things were otherwise than they are that it seems indistinct.” S.IV.4.

253. Personal Salvation

“. . . desire for personal Salvation is not religion. It *may* go with it, but it is not religion. Anxiety for the state of one's own soul is not the healthiest or best symptom . . . it is one thing to wish to be saved, another to wish God's right to triumph;—one thing to wish to die safe, another to wish to live holily.” S.IV.5.

254. The Love of Goodness

“The love of goodness only becomes real by doing good. Without this it remains merely a sickly sentiment. It gets body and reality by acting. . . . The love of goodness is real and healthy only when we *do* it.” S.IV.8.

255. The Love of God

“The love of God is the love of man expanded and purified. It is a deep truth that we cannot begin with loving God, we must begin with loving man.” *S.IV.8.*

256. The Golden Age

“The Golden Age lies onwards. We are longing for, not the Church of the Past, but the Church of the Future. Ours is not an antiquated sentimental yearning for the imaginary perfection of ages gone by, not a conservative stagnation content with things as they are, but *Hope*—for the Individual and for the Society.” *S.IV.8.*

257. The Meeting of Extremes

“. . . over-refinement is but coarseness.” *S.IV.9.*

258. Affliction of the Good and Evil

“How shall we explain the fact that misery falls alike on the good and on the evil? Only by remembering whether it comes as the penalty of transgression ignorantly done: then it is but the gentle discipline of a Father’s love, educating His child, it may be warning the child and giving him the knowledge of that Law of which he was hitherto ignorant.” *S.IV.9.*

259. Degradation

“ . . . The most degrading thing in the heart of man is the disbelief in the goodness of human nature.” *S.IV.9.*

260. Sin and Sensibility

“ . . . none can sin without blunting his sensibilities . . . to sink the angel in the animal—the spirit in the flesh; to be a reptile, and to eat the dust of degradation as if it were natural food. Eternity has no damnation deeper than that.” *S.IV.10.*

261. The Sleep of Death

“ The Cross of Christ has restored to death something more blessed than its original peacefulness. A sleep now: not death at all.” *S.IV.10.*

262. Self-convicted

“ My Christian brethren, if the crowd of difficulties which stand between your soul and God succeed in keeping you away, all is lost. Right into the Presence you must force your way, with no concealment, baring the soul with all its ailments before Him, asking, not the arrest of the consequences of sin, but the ‘cleansing of the conscience from dead works to serve the living God;’ so that if you must suffer you shall suffer as a forgiven man.” *S.IV.10.*

263. The Pulpit and Politics

“The pulpit is not to be degraded into the engine of a faction. Far, far above such questions, it ought to preserve the calm dignity of a voice which speaks for eternity, and not for time. If possible, not one word should drop by which a minister’s own political leanings can be discovered.” *S.IV.12.*

264. Sectarianism

“The curse of a Christian is sectarianism.” *S.IV.12.*

265. Bribery

“ . . . bribery is a *sin*—a sin against God . . . because it lowers the sense of personal responsibility, blunts the conscience, dethrones the God within the man’s soul, and erects selfishness, and greed, and interest, in His stead.” *S.IV.12.*

266. Idolatry

“Do not mistake. No one ever loved child, brother, sister, too much. It is not the intensity of affection, but its interference with truth and duty, that makes it idolatry.” *S.IV.13.*

267. Affection and Respect

“Affection will not long survive respect, however it may protract its life by effort.” *S.IV.13.*

268. "Uncontrollable Impulse"

"All temptations and all occasions of sin are powerless, except as far as they fall in with previous meditations upon guilt. An act of sin is only a train long laid, fired by a spark at last." *S.IV.13.*

269. Great and Small

"With It¹ there is neither great nor small. It has divided the rings of the earthworm with as much microscopic care as the orbits in which the planets move: It has painted the minutest feather on the wing of the butterfly as carefully as It has hung the firmament with the silver splendour of the stars. Great and small are words which have only reference to us." *S.IV.14.*

270. The Self-absorbed

"You will leave no record of yourself on earth, except a date of birth, and a date of death, with an awfully significant blank between." *S.IV.14.*

271. Saving Faith

"But when we come to consider what is saving faith, we find it to be the broad principle of trust in God, above all misgivings, living for the invisible instead of the seen." *S.IV.14.*

272. Morality

"Morality is not religion, but it is the best soil on which religion grows." *S.IV.15.*

¹ The Eternal Mind.

273. Heart and Intellect

“Expand the heart, and you enlarge the intellect.” *S.IV.15.*

274. Magic

“It matters not whether this be attempted by Ephesian letters, amulets, charms, curious books—or by Sacraments, or by Church ordinances or Priestly powers,—whatever professes to bring God near to man, except by making man more like to God, is of the same spirit of Antichrist.” *S.IV.15.*

275. Truth

“He who seeks Truth must be content with a lonely, little-trodden path.” *S.IV.15.*

276. The Man of Pleasure

“It is an immortal spirit marring itself. It is an infinite soul, which nothing short of the Infinite can satisfy, plunging down to ruin and disappointment. Men of pleasure! whose hearts are as capable of an eternal blessedness as a Christian’s, that is the terrible meaning and moral of your dissipation. *S.IV.16.*

277. Inward Punishment

“Has God no arrows winged in heaven for the heart, except those which come in the shape of outward calamity?” *S.IV.16.*

278. "Remember now thy Creator"

"My younger brethren, that saddest book in all the Bible stands before you as the beacon and the warning from a God who loves you, and would spare you bitterness if He could." *S.IV.16.*

279. A Stepping-stone

"... there is a way in which sin may be made to minister to holiness. . . . Past sin, brethren, may be made the stepping-stone to heaven. . . . 'All things work together for good to them that love God.' All things, even sin. God can take even your sin, and make it work to your soul's sanctification. . . . But forget not this, if ever a great sinner becomes a great saint, it will be through agonies which none but those who have sinned know." *S.IV.16.*

280. Your Destiny

"Learn from the very greatness of your souls, which have a capacity for infinite agony, that you are in this world for a grander destiny than that of frittering away life in uselessness." *S.IV.16.*

281. Confidence

"Oh! trembling believer in Christ, are you looking into the dark future and fearing, not knowing what God will be to you at the last? Remember, Christ 'having loved his own who are in the world loved them to the end.'" *S.IV.16.*

282. The Atonement

“The sacrifice of Christ satisfied God, because it exhibited that which alone can satisfy Him, the entire surrender of Humanity.” *S.IV.17.*

283. Dishonour

“No one can dishonour us: Joseph was immured in a dungeon. They spat on Christ. Did that sully the purity of the one, or lower the Divine dignity of the other?” *S.IV.17.*

284. When Hearts are Homes

“... cultivate *familiar* intimacy only with those who love good and God. *S.IV.19.*

285. Immortality

“Let a man breathe but one hour of the charity of God, and feel but one true emotion of the reconciled heart, and then he knows for ever what is meant by immortality.” *S.IV.20.*

286. Duty Transfigured

“If the duties before us be not noble, let us ennoble them by doing them in a noble spirit.” *S.IV.20.*

287. Christian Forbearance

“Give us the man who, instead of retiring to some small, select society, or rather association, where his own opinions shall be reflected, can mix with men where his sympathies are unmet, and his tastes are jarred, and his views traversed, at every turn, and still can be just, and gentle, and forbearing.” *S.IV.21.*

288. Toleration

“If for every outburst of hasty temper, and for every rudeness that wounds us in our daily path, we were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible.” *S.IV.21.*

289. Love at Full Tide

“Earth has not a spectacle more glorious or more fair to show than this—Love tolerating intolerance; Charity covering, as with a veil, even the sin of the lack of charity.” *S.IV.21.*

290. Sensibility

“... feeling by itself is worthless—it is meant to lead to action, and if it fails to do this, it is a danger rather than a blessing; for excited feeling that stops short of deeds is the precursor of callousness and hardness of heart. Your sensibility is well—but what has it *done*?” *S.IV.23.*

291. Rest

“The rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering *in it*; not resting *from* duty, but finding rest *in* duty.” S.IV.24.

292. Harmony

“There are two deep principles in Nature in apparent contradiction—one, the aspiration after perfection; the other, the longing after repose. In the harmony of these lies the rest of the soul of man.” S.IV.25.

293. Holy Scripture

“There is no new religious idea given to the world, but it is merely the development of something given in the Bible.” S.IV.28.

294. “My God, my God, why hast Thou
forsaken Me?”

“It is plain from this expression that the Son of God *felt* as if He had been deserted by His Father. . . . It was the darkening of His human soul, not the hiding of God’s countenance . . . it arose from the infirmities of our Master’s innocent human nature. . . . The words He used were not His own, but David’s words; and this proclaims that suffering such as He was then bearing, had been borne before Him—the difference was in degree, not in kind.” S.IV.29.

295. When Influence seems a Failure

“ . . . some are disposed to write bitter things against themselves because their influence on earth has failed. Let all such remember that some are too pure to act universally on others. If our influence has failed, the Redeemer's was not universal.” *S.IV.29.*

296. “Behold Thy Mother”

“First, we read of His tenderness and obedience to His parents, then the selection of twelve to be near Him from the rest of the disciples, and then the selection of one, more especially as a friend. . . . It is in vain for a man in his dying hour, who has loved no man individually, to attempt to love the human race; everything here must be done by degrees. Love is a habit. God has given to us the love of relations and friends, the love of father and mother, brother, sister, friend, to prepare us gradually for the love of God; if there be one stone of the foundation not securely laid, the superstructure will be imperfect. The domestic affections are the alphabet of Love.” *S.IV.29.*

297. “It is Finished”

“Brother men . . . *what* will then be finished? . . . will it be the butterfly existence of pleasure, the mere life of science, a life of uninterrupted sin, and selfish gratification; or will it be, ‘Father, I have finished the work which Thou gavest Me to do’?” *S.IV.29.*

298. Acquaintance with Grief

“If we would acquaint ourselves with sorrow to any purpose we must relieve it.” *S.V.1.*

299. District Visiting

“Life is not for rest, but for seeking out misery.” *S.V.1.*

300. The Untried

“Modesty is seldom the attribute of the untried.” *S.V.2.*

301. Preparation for Honour

“There is no preparation for any son of man except through suffering. The grandest diadem which God has to bestow upon His selected children of this earth is the crown of thorns. For highest blessedness there is no preparation without unusual trial.” *S.V.2.*

302. Christ's Cup

“. . . to get up every morning with the firm resolve to find pleasure in those duties, and do them well, and finish the work which God has given us to do, that is to drink Christ's Cup.” *S.V.2.*

303. Humbleness

“Humbleness is peculiar to Christianity. Goodness is admired and taught in all religions. But to do good, and feel that your good is nothing; to advance, and become more conscious of pollution; to ripen in all excellence, and like corn to bend the head when full of ripe bursting grain; that is Christianity.” *S.V.3.*

304. Religious Pride

“The idea of merit in a thing that errs every hour. This is marvellous!” *S.V.3.*

305. Negative Goodness

“The Pharisee in the parable enumerates the faults from which he was free: he was no extortioner, no adulterer, nor yet unjust. Like men now on their death-beds, he was free from glaring impiety. Wretched boast! Not so bad as you might have been. A highwayman glorying that he is not a murderer. Well—few stripes—less hot hell! Is that any consolation?” *S.V.3.*

306. A Sure Way to Degrade

“Call a child perpetually a dunce, he will become stupid. Destroy self-respect in a man, he will become what he is thought.” *S.V.3.*

307. Prayer and Eloquence

"To men we use rhetoric, eloquence, because they are influenced by it. To God we use the simplest, shortest words we can find, because eloquence is only air and noise to Him." S.V.3.

308. Hope from Memory

"Have you never felt the stirring of the God within you? Only now and then? Yes, but one glimpse of blue sky is enough as proof. See one gleam of the celestial behind the clouds of selfishness, and the possibility of likeness to God is proved." S.V.4.

309. The Teaching Profession

"Can a common mind guide that delicate, ethereal, mysterious thing, a child's soul? We must understand human nature, read hearts. We want first-rate men." S.V.5.

310. Greater than a King

1055
"Compare the influence of Pharaoh's daughter with that of Pharaoh himself. He ruled an empire. . . . His skeleton is in some pyramid. Nothing else remains! To rule in a single heart, to form and guide a child's mind, is greater than the grandest sway. I say it calmly, the teacher is greater than the king. The king rules without, the teacher within." S.V.5.

311. Mothers

“Mothers, know your work! You stand at the fountain-head. God has given you the destinies of the world. All great men had mothers high-minded. Our schools fail for want of mothers and home influences. When your child leaves school he has got instruction; what he wants is education.” S.V.5.

312. Why?

“‘Why’ in phenomena of nature and art, is the acknowledgement of ignorance; ‘why,’ in practical duties, is the boast of presumption.” S.V.5.

313. The True Church

“It is a matter of some importance to be in the right Church, but not of the first importance.” S.V.6.

314. Salvation through Political Reform

“Not political oppression, but the slavery of sin is your malady. Christ was quite content with existing forms; there were better, but there were also worse.” S.V.6.

315. Cloister and Life

“The best Christianity grows up in exposure.” S.V.7.

316. The Happy Child

“Would you have your child happy, decided, manly? Teach him to obey. It is an error to teach a child to act on reason, or to expect reasons why a command is given.” S.V.8.

317. Faith

“It is just this, the conviction ‘What I do thou knowest not now, but thou shalt know hereafter.’” S.V.8.

318. Christianity and Law

“In Christianity there are few or no definite laws—all men are left to themselves.” S.V.8.

319. The Divine Order in Education

“Love is not the only principle in education, nor tenderness, nor faith. Parents make the error of appealing to principles before principles are there. Teachers preach to feelings, instead of issuing commands. Remark that Moses comes first, then Christ.” S.V.8.

320. Indecision

“If we appeal to our own experience, we find that when indecision was wretched, interest and self were the elements that made it so.” S.V.9.

321. The Vehicle of Blessing

“God Himself cannot bless you unless He gives you His own character.” *S.V.10.*

322. Truth at all Times

“... we are only concerned with truth. Some people are afraid of truth. As if God’s truth could be dangerous! The straight road is ever the nearest. People *must* hear, and shall, what an earnest mind dares to say.” *S.V.11.*

323. The Two Temples

“... there is in the worship in the temple of Nature something elevating and grand; we feel ourselves higher than the nature we contemplate, and so our pride begins to rise, and when we come back from it to worship among men, we find that we had been forgetting humanity, and the family of spirits congenial to us. Therefore do not fly to Nature for spiritual worship. We must content ourselves with a worship far less grand, but quite as true, and more humble.” *S.V.13.*

324. The Power of the Sacrament

“It is possible for a minister to say, ‘you are all God’s children,’ but it is not possible to say it with so much force as is expressed in the sacrament which represents that fact.” *S.V.14.*

325. Poetry

“ . . . all the highest truth is poetry . . . the actions and words of Christ are poetry.” *S.V.14.*

326. Virtue and Saintliness

“ . . . the man of virtue walks in firmness, resting on the law which he has fulfilled; while the man of saintliness walks humbly, meekly, lowly, as beneath the infinite heaven of duty that arches overhead.” *S.V.14.*

327. Conviction of Sin

“ This is the way in which Christ produces conviction of sin, not by giving us the confessional, not by demanding that we should be thrown back upon ourselves in painful self-scrutiny, as if from the charnel-house of corruption it were possible to extract life; but rather by placing before us infinite love, infinite loving-kindness, and a perfect humanity; we fall in the dust before this, and say, ‘ we are sinful men, O Lord.’ ” *S.V.14.*

328. The Foundation of Christian Charity

“ . . . not on that contemptuous indolence which holds that all opinions are equally right, nor, on the other hand, on that which looks on all as equally wrong; but on that love which looks to the good at the bottom of all false views, that love which looks to the heart rather than to the

view, that love which, retaining its own convictions, penetrates and seeks to trace the faith, and holiness, and love which lie beneath the different forms of error." *S.V.15.*

329. The Effects of the Priestly System

"... first a distant God, secondly a mean humanity, thirdly a servile worship, and lastly a retrospective reverence." *S.V.16.*

330. "Perfect through sufferings"

"He was as much bound to perform the law of God as the meanest creature upon earth. He was as much subject to the law of suffering as we are; there was a work to be done upon His own soul. . . . The work of the Saviour's soul would have been left imperfect if one single drop of agony had been left untasted. . . . He knew the strength and blessedness of suffering, and would not meet His death without intensely feeling it;" *S.V.17.*

331. The Influence of Holiness

"Blamelessness and accuracy are beautiful to look upon, but they do not save the soul. The world has enlisted into her service the power of talent and eloquence, but these are not the things that lead to God. . . it is the divine mysterious power of holiness that tells upon the world." *S.V.17.*

332. The Worst Penalty of Sin

“It is the greatest evil, the worst penalty of doing wrong that at last a man ceases to distinguish right from wrong.” *S.V.17.*

333. Toleration

“If it mean that we are to reckon one form of opinion as good as another, and look upon sin merely as a disease against which we cannot feel indignation, then most unquestionably Christianity has in it no toleration.” *S.V.17.*

334. Zeal and Lukewarmness

“Years and experience will by degrees soften zeal into love, but there is no remedy for lukewarmness.” *S.V.17.*

335. What is the Mercy and Love of God ?

“And that, Oh! my Christian brethren, is what we want; life, more life, spiritual life within us; to know in all things the truth of God and speak it, to feel in all things the will of God and do it; and to give us that, to impart that Spirit to us, is the mercy and love of God.” *S.V.18.*

336. Love

“... by degrees as love becomes more deep it will become less emotional.” *S.V.19.*

337. The Life of Pleasure

“ . . . first sensibility of feeling, then excitement, then callousness, then apathy, and lastly hardness.” *S.V.19.*

338. The Devotional Habit

“ . . . unless that habit, whatever it be, is kept up in some way or other, the life will inevitably decay.” *S.V.19.*

339. The Modern Danger

“ . . . it is to substitute religious benevolence and the excitement of the public meeting and of the sermon for that for which they never can be substituted—the secret prayer, and the broken spirit, and the laying the soul before its Maker, imploring Him to search it thoroughly, ‘to see if there be any wicked way in it.’ ” *S.V.19.*

340. “Do the First Works”

“ . . . when feeling is become cold, acting, by God’s blessing, will bring back feeling.” *S.V.19.*

341. The Means of Repentance

“ . . . the first is, ‘Remember from whence thou art fallen,’ the next is, ‘Do the first works.’ . . . you may compare also the different way in which you spend your time now with what you did then; you cannot force the feeling, but by degrees, in such a way as this, the feeling will

come: first, remorse, and then bitterness; and then, gradually, it will perhaps pass into something gentler and more holy, till at last to 'remember from whence thou art fallen' will be almost equivalent to this 'repent.'" *S.V.19.*

342. The Way of Peace

"... be it what it may that stands between your soul and Christ, there shall neither be peace to your spirit, nor joy of love within your heart, till you sternly tear it out." *S.V.19.*

343. Rationalism

"This is the only ground on which we can stand against Rationalism. Rationalism says: By evidence of the understanding, by historical investigation, by scientific research. We say: By the evidence of the heart." *S.V.20.*

344. Insight into Human Character

"The humble desire to know and do the Will of God is the condition on which we gain insight into human character." *S.V.20.*

345. Sympathy and Judgment

"By no other organ but that of sympathy can you judge of the character of Christ." *S.V.20.*

346. Judging of Christ

"You judge of Christ! Feel Christ. 'Learn to love one living man.'" *S.V.20.*

347. When Form is Linked with Truth

“ Oh, sacred be the form to which such affections are linked, and through which such truths are received, be it bread or wine, or coloured glass, or a crucifix, or a priest’s white robe ! ” *S.V.21.*

348. “ Can the Children of the Bridechamber mourn when the Bridegroom is with them ? ”

“ Here then is a principle laid down. Let the manifestation of religious life be natural. . . . Be natural, be yourself, be real.” *S.V.21.*

349. Truth and Simplicity

“ Force nothing, let us be true and simple, what we are and nothing else. Content, if need be, like Christ, to be reckoned worldly.” *S.V.21.*

350. Wisdom’s Centre

“ When wisdom has left its centre, God, it has no centre left but self.” *S.V.22.*

351. Ignorance is no Virtue

“ The language which some men use would almost leave it to be supposed that the less a man knows the nearer he is to God ; if so, then the best soil in which religion can grow is the soil of ignorance.” *S.V.22.*

352. The Mental Struggles of Jesus

“We are in the habit of shrinking too much from investigation of the mental struggles of Jesus, because it seems as if it were profanation to believe that the laws of His mind were the same as those of ours. But in this we commit two errors. First, by this method we entirely lose the notion of the proper humanity of the Saviour. . . . It contains also another error, that it is a false conception of true reverence.” *S.V.*.23.

353. The Conformity of the Atonement to Nature

“...this doctrine of the atonement is no strange, new, arbitrary principle, it is the principle existing all around us; it is not unnatural, but most natural; the world of grace corresponds with the world of nature. The Father who made the law by which the flesh of living things sustains the life of others, is the very same Being who made and obeyed the law by which the flesh of Christ is to the world ‘meat indeed.’” *S.V.*.23.

354. Gratification of the Appetites

“I have a firm conviction that this thought when yielded to treads down all distinction between right and wrong. We think we are fated, and we charge God with our sins.” *S.V.*.24.

355. "Visit": St James I. 27

" 'Visit': do not relieve, do not advise. There are times when relief is an impertinence and advice an insult; times when pressure of the hand and a glistening eye are more eloquent than gold." *S.V.24.*

356. Christian Condescension

"Seek not the great. See the awkward one in the corner, the man of no birth, wealth, or pretensions—Christ would have drawn that one out." *S.V.24.*

357. Fatalism

"God foreknows it: it will be; therefore it must be. But we can appeal to conscience; and every healthy conscience says there is a flaw in the reasoning, though no reason can show you where the flaw is." *S.V.24.*

358. Condescension

" . . . condescension does not lower. Mistake not. We draw the veil of mystery and etiquette to protect ourselves. Evil lowers, and vulgar familiarity, and coarseness; but not condescension. . . . Was the Godhead lowered by condescension? . . . Condescension is the true dignity of man." *S.V.24.*

359. A Heathen Conception of God

"Men tell us when we love our children they will be taken from us. Awful picture of a tyrant

God! When we weep they bid us dry our tears; they forget that Jesus wept. We love little enough; let us bring in no cold desolating, stoical theory to make that little less." *S.V.*.24.

360. In the World but not of the World

"We may not decline the danger. We must go right through. Christians must be soldiers, tradesmen, citizens. There can be no luxurious shutting ourselves up with our devotional books. The snow-river flows through the lake without imbibing its warmth. We must transmute the evil." *S.V.*.24.

361. God's Pleasures

"All God's pleasures are simple ones: health, the rapture of a May morning, sunshine, the stream blue and green, kind words, benevolent acts, the glow of good humour." *S.V.*.24.

362. Immortality

"Our hearts demand it of us that an immortality there must be. And this was precisely the mode of reasoning our Lord used when asked by the Sadducees concerning the resurrection of the dead. He produced no direct testimony to immortality, because there was none found in the writings of Moses. The proof he produced was an indirect one, even this, that God is the God of the living, not of the dead." *S.V.*.25.

363. The Gauge of Goodness

“The measure of a man’s goodness is the measure of his self-devotion.” *S.V.*25.

364. Revelation

“Atheism infers it from the qualities of the pupil, Christianity from the love of the teacher. Atheism . . . talks of the majesty of the human intellect, counts up the triumphs of past discoveries, and infers the future from the past. But it is not so we reason. We begin with God, not man; we do not say, man will reach all truth, but God will teach him all truth; not, man will find out God, but God is seeking man. In other words, we believe in revelation.” *S.V.*26.

365. God’s Missions

“True, circumstances made him; but circumstances are God’s appointment. This is what we mean by a mission—God sent him.” *S.V.*27.

366. Sadduceeism

“Theirs was the cold heart and the clear intellect. . . . Rationalism is a dry, critical, negative spirit. It is Protestantism merely. It protests against all that cannot be proved.” *S.V.*27.

367. Training for Work

“Think of this! Thirty years’ preparation for one year’s work!” *S.V.*27.

368. The Christian Life: Meditation and Action

“So the Spirit of God, buried in the heart, passes out into action. This is the Christian life . . . it brings the desert into the world, the hermit into life, and sends him, with a strong, self-conquering heart, through the manifest duties of life—in the world but not of the world.” *S.V.*27.

369. Bravery

“Believe in God, your own soul and God. Dare to be alone. Dare to be as Christ was. Do not go about asking what this man believes, and what that. Dare to enter into that solitude which is peopled by the spirits of ‘just men made perfect.’ Be sure that God is nearer than you think. Be true to Him, and brave. One thing real amidst a world of shadows.” *S.V.*27.

370. The Dying Hour

“Be sure that in a dying hour the questions will narrow into a very few: God—Eternity—the Soul—Judgment—and the Cross.” *S.V.*27.

371. Fluency and Eloquence

“ . . . fluency is command of words, eloquence of words which express thought. . . . Let us not covet fluency; it is a fatal gift. Let every man covet eloquence. It is to speak the right thing, at the right time, in the right way.” *S.V.*27.

372. Paralysis of Conscience

“But do not fancy yourself safe and forgiven because you *feel* no burden. There is such a thing as a laden slave sleeping on his burden. The first stages of mortification alone are painful, after that, the benumbed senses cease to warn. The frost-bitten man is warned by strangers. So it is in paralysis of conscience—in the benumbed heart.” S.V.29.

373. Confession

“... let confession be instantaneous. We are tempted to procrastinate. . . . Seize the moment of strong conviction, of tenderness of apprehension. Quick! Quick! it will not come again.” S.V.29.

374. The Foundation of the Cross

“The foundation of the Cross must be laid deep—deep in these simple worldly virtues of honour, integrity, justice; then and only then is the way made smooth for the Redeemer to enter into our hearts,” S.V.28.

375. Nobility

“The first noblest attitude of man is innocence; the second noblest, apology. The manliness of saying, ‘I had done wrong, forgive me,’ is as high above that of a mere man of honour as the brilliancy of heaven’s sun transcends the glitter of an earthly lamp.” S.V.29.

. 376. Unforgivingness

“Salvation is a state of love. An unforgiving, vindictive heart is in hell. How can it be saved? It is ‘delivered to the tormentors.’” S.V.29.

377. “What Fellowship hath Light with Darkness?”

“There was sympathy between Christ and misery, between Christ and error, between Christ and the sin-entangled. There was no sympathy between Christ and Pharisaism; because there is none between the real and the unreal, or between the true and the false.” S.V.31.

378. The Only Quarrel

“... the quarrel between the real and the unreal.” S.V.31.

379. Religion

“Religion is goodness. To love God and to love man is Christianity; all else is only husk and shell.” S.V.31.

380. The Gospel

“... in one word ... it is that apparatus of remedy by which a weak, erring, and guilty spirit may get back again the strength and the purity which it has lost.” S.V.32.

381. Pride

“At the foot of the Cross there is no room for pride.” *S.V.32.*

382. The Truest Peace

“Serenity and pure heartedness are the kind of peace that has most of heaven. It is better than religious *rapture*.” *S.V.32.*

383. “Peace to him which is far off”

“Peace is not the exclusive lot of *consistent* men. It belongs under the Gospel to *guilty* men.” *S.V.32.*

384. Misery

“It is the boundless law of duty written on the heart, and the accumulated self-reproach of not obeying it.” *S.V.32.*

385. The Fighting Services

“The religious soldier and the religious sailor are generally happy Christians for this reason, it may be, among others, that they have transferred to God’s service the habit of unquestioning, prompt, ready obedience, which was taught them in their professions.” *S.V.32.*

386. Anxiety About Pardon

“It is not well to be too anxious about the certainty of pardon. Pardon would not make you happy. God’s law written on the heart makes you happy.” *S.V.32.*

387. Doubt

“There is no argument in all the world by which doubts can be made to pass away except this—action.” *S.V.32.*

388. Strengthening Also

“Brethren, sinful and beloved, if I speak to those whose early years were those of immorality, be this your consolation—it is well to trust in the cross of Christ for *pardon*; but there is a rarer faith, a faith little exercised, to trust in Christ for strengthening.” *S.V.32.*

389. The Condition of Purest Peace

“Only remember this, that there is no step of saintliest excellence, and there is no thrill of purest peace, that is impossible to you, if only you have placed yourselves in earnest under the discipline of Christ.” *S.V.32.*

390. Order

“Order within the soul is the will of God, and the soul that has it resembles the Divine creation.”
L.G.1.

391. Enduring Works

“God who works for eternity lays His foundations deep, He does not extemporise.”

L.G.2.

392. Heathendom and Revelation

“The heathen, recognising in their own way the spiritual in man, tried to bridge over the chasm between it and the earthly by making God more human. The way of Revelation . . . is to make man more godlike.” *L.G.2.*

393. Nature's Sublimity

“The perfect nature, the true order of man's life, is when the two are harmonised and one made superior to the other, when the flesh is subdued to the spirit and the spirit rules. We need not entrance ourselves into devotion; we need not give up ourselves to fasting. It is not a morbid way of looking upon our nature that God requires. These lower feelings become sublime, not by being crushed, but by being subdued to the spirit and made its instruments.” *L.G.2.*

394. Sabbath Obligation

“It rested upon something greater than mere human will, or even Divine will, and that something was an eternal necessity of man's nature, derived from a similar necessity in the nature of his Maker: and this is the only ground on which *our* obligation to keep the sabbath day can rest.” *L.G.3.*

395. Modesty and Prudery

“In modesty things are passed over which to others are impure; but in prudery there is a prurient love of evil.” *L.G.4.*

396. Honour

“... if the consequences of frailty be terrible, it is the part of every brave man to avoid tempting frailty.” *L.G.4.*

397. The Worst of Punishments

“... a degradation worse than the agonies of hell, the punishment of being degraded and not knowing his own degradation.” *L.G.4.*

398. “Ye Shall Leave Me Alone”

“We must learn to bear to live alone, not with regard to external things, but in our inward spirits. Let us not be anxious to hear the hum of applauding voices round us, but be content to travel in silence the way which our Master travelled before.” *L.G.5.*

399. Forbidden Questioning

“Man must not stop to ask himself which is best, right or wrong; he *must* do right.” *L.G.5.*

400. Championship of Truth

“If a man would be the champion of the truth, he must give up the friendship of the world.” *L.G.6.*

401. Death's Permanency

"And so with death; it is the fixing of the form of the spirit in which each man dies, so to remain *for ever*. There is development, but no change in *all* the future. L.G.7.

402. The Burning Lake

"When we remember what we *might* have been, and what we never can become, then we crave for a drop of water to cool our tongue, and there is no water to be found. *That* is the world of fire, *that* is the lake which burneth for ever." L.G.7.

403. Temptation

"Abraham did not *fall* into temptation; temptation came upon him. It was not so with Lot; he surrounded himself with temptation." L.G.7.

404. Indispensable

"Life is all temptation. It is sad to think it so; but surely we would not have it otherwise. For dark and hard as the dispensation seems, trial here is indispensable for the purifying of the soul. There is no strength or real goodness of soul except that which is wrought out of circumstances of temptation; there is no strength in cloistered virtue, no vigour without trial." L.G.9.

405. Sacrificing Virtue

"He who sacrifices his sense of right, his conscience, for another, sacrifices God within him; he is not sacrificing self." L.G.9.

406. Self-Deception

“There are many who were once perchance just on the brink of a noble deed, and they take credit to themselves that had no circumstances intervened the deed would have been done. Remember, their deed was *not* done. Are we sure they ever really *meant* to do it?” *L.G.9.*

407. False Love

“He who prefers his dearest friend or his well-beloved child to the call of duty will soon shew that he prefers himself to his dearest friend, and would not sacrifice himself for his child.” *L.G.9.*

408. Immortality

“What is our evidence of a future life? It is our affections. . . . We are Sadducees till we lose one we really and deeply love;” *L.G.10.*

409. Tears

“. . . Abraham's tears. . . . ‘Joseph lifted up his voice and wept’; Jacob, Peter, Christ, are all said to have wept. Contrast this with the conventional feeling which represents grief as unworthy of manhood, chokes tears as feminine, or rebukes them as inconsistent with submission to the will of God.” *L.G.10.*

410. Truth

“Truth, to be constant, must lean upon a religious basis.” *L.G.II.*

411. The Selection of Rebekah

“ . . . the qualities required were amiability, sincerity and modesty. In this we see the inspired judgment with regard to woman’s character; it was formed of qualities of the heart rather than of the intellect . . . for God has given to women to shine, not so much in brilliancy of mind as in warmth of affection.” *L.G.II.*

412. Constancy

“ . . . without Rebekah’s veil affection becomes alienated, and often turns to hatred; love, to be constant, must be kept pure.” *L.G.II.*

413. Dream and Fulfilment

“The expectation of happiness is God’s creation. . . . True it is that Isaac was disappointed; he got no bread, but he did get perseverance. He did want comforts, but with this want came content, the habit of soul-communion with God. What was best, bread or faith?” *L.G.I3.*

414. Where shall I Work?

“ . . . the place in which we are generally God’s appointed place for us to work in.” *L.G.I3.*

415. Circumstances

“Those who have done great things were not men who have repined that they were not born in another place or age, but those who did their work from day to day.” *L.G.13.*

416. The Good Man's Faults

“We are ever prone to imitate the characters of those we admire. Their very failings seem virtues; and hence comes a solemn consideration, that a good man's faults are doubly dangerous; the whole weight of his authority is thrown into the scale; his very virtues fight against God.”
L.G.13.

417. Religion Without Action

“Therefore, let religious life strengthen itself by action. We want a more real life. A life merely prayerful, spent in dim religious lights, amidst the artistic parts of religion, architecture, chantings, litanies, fades into the unreal and imaginary. And the unreal and merely imaginative soul passes into the false soul.” *L.G.13.*

418. The Final Religion

“... patience wears the world out. Endurance, meekness, the Gospel spirit, this is the only true weapon against the world. Hence, Christianity can have no addition. It is final.”
L.G.13.

419. Truest Affection

“The only true affection is that which is subordinate to a higher. . . . Abraham was ready to sacrifice his son to duty; Rebekah sacrificed truth and duty to her son. Which loved a son most? Which was the nobler love?” *L.G.14.*

420. In Temptation

“First, learn to say No. Secondly, beware of those fancies . . . which represent things as possible which should be for ever impossible. Beware of that affection which cares for your happiness more than for your honour. Lastly, in the hour of strong and terrible temptation, throwing ourselves off self, distrusting ourselves, let us rest in Him who, having been tempted, knows what temptation is.” *L.G.14.*

421. Righteous Anger

“He who cannot feel indignant at some kinds of wrong has not the mind of Christ.” *L.G.14.*

422. The Life Principle

“But let us not make too much of faults, errors, sins, crimes. We are all conscious of such things. Oh, yes! But the question is, what is the central life principle in us; one that will overwhelm them all at last or not?” *L.G.14.*

423. Churchgoing

“Churchgoing, the keeping of the sabbath, are not religion; but religion hardly lives without them.” *L.G.15.*

424. Confirmation

“Be thankful and earnest in the acceptance of this rite, for experience tells how feelings fade. The world gets its cold hands on us, and sucks us down into its vortex. Therefore fix these sacred hours in your mind as a Beth-el; so that you may look back hereafter to resolves made now, in order to strengthen your life.” *L.G.15.*

425. The Ground of Prayer

“God’s character is eternal love; what He is in Himself, and not what He is to us only, that is the ground of prayer.” *L.G.18.*

426. Consecrated Places

“But the object is this: to appeal to our nature to enable us to feel God more profoundly in one place, and so to make us feel Him more surely in all places.” *L.G.19.*

427. Forgiving One Another

“But to forgive and be forgiven is a blessedness to be attained only while life lasts, while hand can clasp hand, and eye beam on eye, and words of kindness be interchanged!” *L.G.20.*

428. The Calloused Heart

“We often think . . . the tyrants . . . must have been haunted by the Furies . . . there is a worse doom for sin than this; it is that it makes the heart callous and forgetful of its presence.” *L.G.21.*

429. Poetical Justice

“But this is not the justice of God’s world. . . . What was Joseph’s reward? Not the rank conferred upon him; but this—to be pure, to be haunted by no principle of remorse. . . . The reward of well-doing is God; and what could be added to a prize so glorious?” *L.G.22.*

430. The World’s Forgetfulness

“Reason with yourselves. For this world, from which you expect so much, what have you done? . . . The only marvel is, that we have received so much.” *L.G.23.*

431. The Qualifications for a Ruler

“. . . there are three things required to fit a man to rule: intellectual power, a sense of dependence upon God, and unselfishness . . . mere spiritual goodness alone does not make a good ruler. . . . But it is a mistake still greater to suppose that intellectual power alone qualifies for rule. There must also be moral goodness and unselfishness. These are the qualities which clarify the intellect and purify the character.” *L.G.24.*

432. Where Selfishness Leads To

“He who lives in this world for his own personal enjoyment, without God and His Christ, will by degrees find, like Jacob, that he has no rock to rest his soul upon, but that he must go down in sorrow to the grave.” *L.G.24.*

433. Feeling

“... feeling, to be true and deep, must be condensed by discipline.” *L.G.27.*

434. The Danger of Remorse

“When a man’s or a woman’s heart is absorbed in the thought of the painfulness of the past, nothing can be done in the present, penitence or true reformation of life becomes impossible.”
L.G.27.

435. Disarming Envy

“It is that meekness which hides its own superiority, seems unconscious of it, and even shows that it feels more pain in surpassing than others can feel in being surpassed.” *L.G.29.*

436. Character Training

“Education and admixture with equals are two good things; but sometimes the deprivation of these things is better. He who is brought up like others often remains as others, whereas there is an individuality of character in which the angles

have not been worn off, an originality, a difference from other men which is learned when we are separated from our brethren in stillness and solitude, in self education and lonely struggle." *L.G.29.*

437. Unending Consequence

"The sin you commit to-day will surely tell upon the structure, constitution, and consequently moral state of all that shall rise out of your stock and lineage to the end of time. Let us add that to the innumerable motives for abstinence from sin." *L.G.29.*

438. Unworthy Yearning

"While this world contains those we love, to yearn after immortality is not spirituality but dissatisfaction and almost rebellion." *L.G.30.*

439. The Flatterer.

"He who in this nineteenth century echoes the cry that the voice of the people is the voice of God, is just the man who, if he had been born two thousand years ago, would have been the loudest and hoarsest in that cringing crowd of slaves who bowed before a prince invested with the delegated majesty of Rome, and cried, 'It is the voice of God, and not of a man.'" *A.I.*

440. Responsibility for Evil-Doing

“ . . . responsibility is measured not by the amount of injury which results, but by the measure of distinctness with which the conscience has the opportunity of distinguishing between right and wrong.” *A.I.*

441. Timidity

“ He that feels timid at the spectral form of evil, is not the man to spread light.” *A.I.*

442. Independence

“ There is one kind of independence which is akin to high excellence ; another which is akin to restless, jealous pride.” *A.I.*

443. Robertson upon himself

“ I could as soon part with my nature and being, as cease to think and speak freely.” *A.II.*

444. Coward's Castle

Coward's Castle is that pulpit or that platform from which a man, surrounded by his friends, in the absence of his opponents, secure of applause and safe from a reply, denounces those who differ from him.” *A.II.*

445. Cowardice

“ Cowardice is always cruel.” *A.II.*

446. The Agony of Doubt

“ . . . I know but one way in which a man may come forth from his agony scathless; it is by holding fast to those things which are certain still—the grand, simple landmarks of morality. . . . If there be no God and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. . . . Thrice blessed is he, who, when all is drear and cheerless, within and without, when his teachers terrify him, and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because *his* night shall pass into clear, bright day.” *A.II.*

447. Proof

“ I cannot prove that good is better than evil to any man, unless there is a correspondence in his own being to the eternal difference between them.” *A.II.*

448. Duty Done the Genesis of Belief

“ But let a man once feel the law of duty in his soul—let him feel within him as with the articulate distinctness of a living Voice, the Absolute Imperative, ‘Thou shalt,’ and ‘Thou shalt not’—let him feel that the only hell is the hell of doing wrong, and if that man does not believe in God, all history is false.” *A.II.*

449. Liberty

“The only liberty that a man worthy the name of a man, ought to ask for, is to have all restrictions, inward and outward, removed which prevent his doing what he *ought*.” *A.II.*

450. My Rights!

“ . . . my Rights are, in truth, my Duties ; my Rights are limited by another man’s Rights.”
A.II.

451. Crude Beginnings

“The first use a man makes of his affections, is to sensualize his spirit. Yet he cannot be ennobled, except through those very affections.”
A.II.

452. The Only Channel

“It is a law of our humanity, that man must know both good and evil, he must know good *through* evil. There never was a principle but what triumphed through much evil ; no man ever progressed to greatness and goodness but through great mistakes.” *A.II.*

453. The Strong Passions

“The strong passions, whether good or bad, never calculate.” *L.I.*

454. Nobleness and Baseness

“ . . . the whole difference between nobleness and baseness lies in the question whether feeling begins from below or above.” *L.I.*

455. Deepest Truths

“ The deepest truths are the simplest and the most common.” *L.I.*

456. The Sneer

“ It is possible for a sneer or a cavil to strike sometimes a superficial fact ; I never knew the one or the other reach the deep heart and blessedness of truth.” *L.I.*

457. Poetry

“ . . . the office of Poetry is not to make us think accurately, but feel truly.” *L.II.*

458. No Quarter!

“ Three things only in this world should receive no quarter : Hypocrisy, Pharisaism, and Tyranny.” *L.II.*

459. The Doomed Heart

“ When good is taken for evil, and evil for good, the heart has reached its last rottenness.” *L.II.*

460. Shakespeare

“The perfection of Shakespeare, like all the highest perfection, consists, not in the predominance of a single quality, or feeling, but in the just balance and perfect harmony of all.”

L.II.

461. True Freedom

“—sever yourself from all sectarianism; pledge yourself to no school; cut your life adrift from all party; be a slave to no maxims; stand forth, unfettered and free, servant only to the truth. And if you say, ‘But this will force each of us to stand alone’: I reply, Yes, grandly alone! untrammelled by the prejudices of any, and free to admire the beauty, and love the goodness of them all.” *L.II.*

462. Poetry

“Poetry will not place a man in better circumstances; but it may raise him above his circumstances, and fortify him with inward independence.” *L.II.*

463. Hood’s “Bridge of Sighs”

“I should not like to be the woman who could read that poem without something more than sentimental tears, an enlarged humanity, and a deeper justice; nor should I like to be the man who could rise from the perusal of it without a

mighty throb added to the conviction that libertinism is a thing of damnable and selfish cowardice." *L.II.*

464. Thought

"We have no thoughts (save thoughts of pain), but as far as we have love and admiration." *L.III.*

465. Wise Friends of the Great

"... who tell him that as he has become great, therefore, he has duties; because he has become rich, therefore he has responsibilities." *L.IV. (Notes).*

466. Wise Friends of the Working-Classes

"... because free, they should fit themselves for freedom; because destined to play a great part on the stage of the world's history, therefore it behoves them to cast off their ignorance—their vices." *L.IV. (Notes).*

467. Progress

"But progress means increased opportunities of developing the heart, the conscience, and the intellect. It is not each man's born right to be as rich as his neighbour, or to possess the soil. But it is his inalienable right to be permitted to develop all the powers that God gave." *L.IV. (Notes).*

468. Conditions Requiring Change

“ If the labourer lives so that the death of a child is welcomed by the thought that there is one mouth the less to feed, he cannot develope his heart-affections. If he lives in a cottage where brothers and sisters sleep in one room, he cannot develope his conscience. If he comes home overworn, so that he has no time to read, then he cannot develope his intellect.” *L.IV. (Notes).*

469. Disappointment

“ Happy is the man not thoroughly broken by disappointment! Happy is that man! for the object of this training is, not to discourage him, but that he may work more calmly with less of fitful enthusiasm—with steady gaze fixed on the Hereafter! ” *A.III.*

470. “ Occupation ” and “ Work ”

“ ‘ Occupation ’ is not ‘ work.’ The object, the intention, of occupation is a blessed one. It saves the mind from corrupting and wearing out itself. . . . There is something else implied in ‘ work.’ ‘ Work ’ is productive. It produces something; it gives to a man’s character self-dependence and inward strength.” *A.III.*

471. Rights of Conscience

“ —not the right of man to have what conscience he will, but the right of conscience to control the man and demand allegiance to its decrees.”
A.III.

472. Religion

“No! Religion is Life, and right instruction in Religion is not the investigation of obsolete and curious doctrines, but the application of spiritual principles to those questions, and modes of action, which concern present existence, in the Market, the Shop, the Study, and the Street.”

L.C.1.

473. Without a Hobby

“... woe and trial to the spirit that has nothing *for the hands* to do! ... Evil thoughts, despondency, sensual feelings, sin in every shape is before him, to beset and madden, often to ruin him.” *L.C.2.*

474. Vocation

“God sent me here to cut wood, to direct justly, to make shoes, to teach children:—Why should not each and all of us feel that? It is one of the greatest truths on which we can rest our life, and by which we can invigorate our work.” *L.C.2.*

475. The Church

“It is that Body of men in whom the Spirit of God dwells as the Source of their excellence, and who exist on earth for the purpose of exhibiting the Divine Life and the hidden order of Humanity: to destroy evil and to assimilate Humanity to God, to penetrate and purify the world, and as salt, preserve it from corruption.” *L.C.2.*

476. The True Idea

“Oh! only so far as we feel that God is *our* Father not *my* Father, and Christ *our* Saviour not *my* Saviour, do we realize the idea of the Church.”
L.C.2.

477. Talent

“Men bow before talent, even if unassociated with goodness, but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress.”
L.C.4.

478. Strong Expression

“Strong expressions about self-sacrifice or self-denial, about a life sustained high above the world, often satisfy the heart and prevent it from rising to the grace talked about.” L.C.6.

479. A Child's Forgiveness

“With a child, we must ask not sublime forgiveness of injuries: that which would be glorious in a man, in a boy would be pusillanimity; but you must content yourself at first with prohibiting tyranny. There is no greater mistake in education than not attending to this principle.” L.C.6.

480. The Child's Sacrifice

“Do not ask of your child to sacrifice all enjoyment for the sake of others, but let him learn first, not to enjoy at the expense of the disadvantage or suffering of another.” *L.C.6.*

481. The Rock

“Settle it in your hearts; Christianity is Christ; understand Him, breathe His Spirit, comprehend His mind: Christianity is a Life, a Spirit. Let self die with Christ, and with Him rise to a life of holiness: and then, whether you are a minister or ministered to, you need not care what discussions may arise, nor how men may dispute your Christianity, or deny your share in the Gospel. You stand upon a rock.” *L.C.7.*

482. Sincerity

“Sincerity does not verify doctrine, but it saves the man;” *L.C.7.*

483. The Dignity of the Minister

“... the true dignity of the minister consists not in gifts, nor in popularity, nor in success, but simply in having faithfully used his powers, and boldly spoken the truth which was in him.”
L.C.8.

484. Apostolical Succession

“ . . . it consists rather in a life of truth, and in the *suffering* which inevitably comes as a result of being true. Let bishops, let ministers, let *me* ever remember this.” *L.C.9.*

485. Qualities Requisite for the Ministry

“ — great powers of sympathy; a mind masculine in its power, feminine in its tenderness; humbleness, wisdom to direct; that knowledge of the world which the Bible calls the wisdom of the serpent; and a knowledge of evil which comes rather from repulsion from it than from personal contact with it.” *L.C.9.*

486. *Via media*

“ . . . *via media*, which, to timid minds, seems safe and judicious, because not going into extremes, but which does yet, like all weak things, manage to embrace the evils of both, and the good of neither.” *L.C.10.*

487. Absolution Denied

“ . . . if, chiming in with the false maxims of society, you pass proudly by the sinful and the wandering; then, so far as you have darkened the hope of any soul, though you may be saying loudly, ‘None can forgive but God’: yet with a voice louder still, you will have demonstrated that even if you will disclaim your power to loose, you cannot part with your awful power to bind.” *L.C.10.*

488. Intimacy

“A penitent man should be forgiven; but unless you can ensure the removal of the mental taint, it does not follow that he is fit for safe intimacy.”
L.C.11.

489. Bondage to Nature

“It is a blessed liberation to know that natural inclinations are not necessarily sinful. But if I say all natural and innocent inclinations *must* be obeyed at all times, then I enter into bondage once more.” *L.C.13.*

490. Holy Matrimony

“It is not an union merely between two creatures, it is an union between two spirits; and the intention of that bond is to perfect the nature of both, by supplementing their deficiencies with the force of contrast, giving to each sex those excellencies in which it is naturally deficient; to the one strength of character and firmness of moral will, to the other sympathy, meekness, tenderness.” *L.C.14.*

491. Infant Baptism

“... the very fundamental idea out of which infant-baptism arises is, that the impression produced upon the mind and character of the child by the Christian parents makes the child one of a Christian Community;” *L.C.14.*

492. Rest in Change?

“ . . . surely no man will get true rest, true repose for his soul in these days of controversy, until he has learned the wise significance of these wise words—‘Let every man abide in the same calling wherein he was called.’ He will but gain unrest, he will but disquiet himself, if he says, ‘I am sinning by continuing in this imperfect system,’ if he considers it his duty to change his calling if his opinions do not agree in every particular and special point with the system under which God has placed him.” *L.C.14.*

493. Unworldliness

“He is not the highest Christian who lives alone and single, but he who, whether single or married, lives superior to this earth.” *L.C.15.*

494. Secular Knowledge

“It is Knowledge without Humility.—For it is not so much the department of knowledge as it is the spirit in which it is acquired which makes the difference between secular and Christian knowledge . . . it is liberty without Reverence . . . it is Comprehension without Love to man.” *L.C.16.*

495. Guilt

“Guilt is contracted by the soul, in so far as it sins against and transgresses the law of God, by doing that which it believes to be wrong: not so much what is wrong, as what *appears* to it to be wrong.” *L.C.17.*

496. Follow the Gleam!

“Do what seems to *you* to be right: it is only so that you will at last learn by the grace of God to see clearly what is right.” *L.C.17.*

497. Your Own Responsibility

“... woe to you if you do what others think right, instead of obeying the dictates of your own conscience; woe to you if you allow authority, or prescription, or fashion, or influence, or any other human thing, to interfere with that awful and sacred thing—your own responsibility.”
L.C.17.

498. Freedom

“When ‘I must’ is changed into ‘I will,’ you are free.” *L.C.18.*

499. Indissoluble Union

“Union in God through the sacrifice of self—this is alone the indissoluble union; all others are for time.” *L.C.18.*

500. Natural Instincts

“Fanaticism defies nature. Christianity refines it, and respects it. Christianity does not de-naturalize, but only sanctifies and refines according to the laws of nature. Christianity does not destroy our natural instincts, but gives them a higher and a nobler direction.” *L.C.20.*

501. Abasement and Triumph

“These two feelings are intended to go hand in hand through life, for that sadness is not Christian but morbid, which has not in it a sense of triumph, neither is joy Christian which is without some sense of sorrow.” *L.C.21.*

502. The Preacher's Preacher

“... the teaching of the pulpit loses its force if mere abstract truths are stated without applying them to ourselves. . . .” *L.C.22.*

503. The Vital Distinction

“... our Christianity is a fact far above our special and particular endowments. Not that in which we differ from other Christians, but that in which we differ from the world lying in wickedness; in *that* consists our distinction in the sight of God.” *L.C.22.*

504. Duty of the Highly Gifted

“... a twofold duty, that of humility and sympathy.” *L.C.22.*

505. A Warning

“... we have gifts freely granted, capable of profiting others, and yet capable of being separated from personal or saving holiness.”
L.C.23.

506. The Spiritual World

" . . . in the spiritual world a man is measured not by his genius, but by his likeness to God." *L.C.23.*

507. Godlikeness

" . . . No man can resemble God, except by Love." *L.C.24.*

508. Breeding

"The Spirit of Christ does *really* what high-breeding only does outwardly." *L.C.24.*

509. The Poorer Classes

"My brethren, Christianity desires to make them all gentlemen. Do not be alarmed! for it is not in the world's sense of the word, nor in the socialistic, but only in the Christian meaning, that we would see them all refined." *L.C.24.*

510. A Preacher's Apologetic

"I give you the result of patient study and much thought. Let those who are tempted to despise flippantly, first qualify themselves for an opinion by similar prayerful study." *L.C.25.*

511. Christianity is Christ

" . . . an absolute Christianity, separate from the personality of Jesus Christ, is after all but a dream. Our Christianity is not merely the abstract truths which Christ taught, but Christ himself, who lived, and died, and rose again for us, our Redeemer and our God." *L.C.27.*

512. The Resurrection of the Flesh

“The spiritual resurrection is but the foretaste and pledge of the literal. Let us, brethren, seek to rise with Christ above this world and our own selves, for every act tells on that Eternity, every thought and every word reap an everlasting harvest.” *L.C.28.*

513. The Bible

“For the Bible is not a scientific work; it does not deal with hypotheses, nor with formal facts which are of time, and must necessarily vary, but it declares Eternal *principles* . . . it is a revelation of the Character of God to us.” *L.C.31.*

514. The Root of Love

“. . . the root of all the other developments of love, is love and honour unto parents.”
L.C.31.

515. Unnatural Children

“Rarely, when the mother has been all that woman should be, and the father has been true to the protecting and guiding, the tender and strong instincts of his manhood, does the child turn out unnatural. But where there has been a want of these things, where any one part of the boy’s nature has remained uncultivated, there the subsequent relationships will be ill sustained. For the friend, the husband, the citizen are formed at the domestic hearth.” *L.C.31.*

516. The Love of God Attained

“And paradoxical as it may seem, you will never attain to that state of love to God which can sacrifice the dearest affections rather than do wrong, until you have cultivated them to the highest possible degree. For it is only by being true to all the lower forms of love, that we learn at last that fidelity to the highest love which can sacrifice them all rather than violate its sacredness.” *L.C.31.*

517. God, the Husbandman

“ . . . God never forces character . . . you cannot *force* love to God. By no outrageous leaps, but by slow walking, is the spiritual love reached.” *L.C.31.*

518. The Exercise of Charity

“St Paul’s principle is the only safe or true one. Systematize your charity. Save, by surrendering superfluities first. Feel that there is a sacred fund, which will be made less by every unnecessary expense. Let us learn Christian Economy first. Next we shall, by God’s grace, learn Christian Self-denial.” *L.C.32.*

519. Early Enthusiasm

“Happy he who is not ashamed of his first enthusiasm, but looks back to it with natural piety, as to the parent of what he now is! . . . let

us beware of that cold, supercilious tone, which blights what is generous, and affects to disbelieve all that is disinterested and unworldly. Let us guard against the *esprit moqueur*—the Mephistopheles spirit, which loves and reverences nothing.” L.C.33.

520. “Life is real, life is earnest”

“There is nothing so hard to force upon the soul as the conviction that life is a real, earnest, awful thing.” L.C.34.

521. The Boldness of Rectitude

“In your daily life, do what you feel right, say what you feel true, and leave, with faith and boldness, the consequences to God. Force men to feel of you, ‘Yes, he has faults, but they lie on the surface.’” L.C.34.

522. A Good Shepherd

“ . . . whenever you find a man anxious and striving to make men independent of himself, yea, independent of all *men*; desiring to help them—not to rest on his authority, but—to stand on their own faith, not his; . . . *there* you have the Christian minister, the servant, the ‘helper of your joy.’” L.C.36.

523. God's Forgiveness Made Credible

"When we treat the guilty with tenderness, hope rises in them towards God: their hearts say, 'They love us; will not God forgive and love us too?' " *L.C.37.*

524. Action

"It is by what we do, and not by what is done for us, that we become strong or good." *L.C.38.*

525. Real Victory

"For the victory of the true lies not so much in winning the contest, but in spreading a Spirit." *L.C.38.*

526. Deeds

"For deeds are permanent and irrevocable: that which you have written on life is for ever. . . . This it is which makes life so all-important. Oh! then, take care *what* you write, for you can never unwrite it again." *L.C.38.*

527. The Sum of Existence

"It is new life to know that to love God and man is the sum of existence." *L.C.39.*

528. Ministerial Influence

"It is not a minister's wisdom, but his *conviction* which imparts itself to others. Nothing gives life but life." *L.C.40.*

529. Immortal Life

“Then is the desire of immortal life, for the sake of ‘more life and fuller,’ selfish? No! rather it is the noblest, purest, truest appetite of the soul. It is not happiness nor reward we seek; but we seek for the perfection of the imperfect—for the deep abounding life of those who shall see God as He is,” *L.C.41.*

530. Living by Faith

“... a life of faith is a grand, solitary, awful thing? *Who* amongst us is living it?” *L.C.42.*

531. Conversion

“My brethren, there must be a crisis in your being. It may be gradual in its progress, like John the Baptist’s, or sudden, like St Paul’s; but except it take place, ‘except a man be born again, he cannot see the Kingdom of God.’”
L.C.43.

532. The Sacrifice of Christ

“The sacrifice of Christ is done over again in every life which is lived, not to self, but to God.”
L.C.44.

533. Living Sacrifice

“So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness, the only proper life of man.” *L.C.44.*

534. The True Aristocracy

“ . . . if a man, low in birth, were admired because of his virtues—oh! it would be well for this land of ours! ” *L.C.47.*

535. The Imagination

“ Beware of reverie, and indulgence in forbidden images, unless you would introduce into your bosom a serpent, which will creep, and crawl, and leave the venom of its windings in your heart.” *L.C.48.*

536. Awe

“ We cannot do without awe: there is no depth of character without it.” *L.C.48.*

537. Inspiration

“ When God inspires, His Spirit mixes with the spirit of man, in the form of thought, not without struggles and misgivings of the human element. Otherwise it would not be human: it would not be inspiration *of* the man, but simply a Divine echo *through* the man.” *L.C.49.*

538. Godly Sorrow

“ . . . life-giving sorrow is less remorse for that which is irreparable, than anxiety to save that which remains.” *L.C.50.*

539. The Nature of Sin

“God sees sin not in its consequences, but in itself; a thing infinitely evil, even if the consequences were happiness to the guilty instead of misery.” *L.C.50.*

540. Detection

“... the worst misfortune that can happen is to sin and to escape detection; shame and sorrow do God’s work, as nothing else can do it.” *L.C.51.*

541. Charity

“Charity is a habit of the soul, therefore now is the time.” *L.C.52.*

542. Philanthropy

“Philanthropy! It is a dream without Christ. . . . Christianity reveals in Christ the truth which lies below our human nature—God. We are one in Christ—one Family. Human blessedness is impossible except through union one with another. But union is impossible except in God.” *L.C.52.*

543. Emulation

“Emulation, meaning a desire to outstrip individuals, is a perverted feeling; emulation, meaning a desire to reach and pass a standard, is a true feeling—the parent of all progress and of all excellence.” *L.C.52.*

544. High Standard

“ . . . set before you high models. Try to live with the most generous, and to observe their deeds. Unquestionably, good men set the *standard of life*.” L.C.52.

545. Equality

“ What are the rights of the poor? What are the duties of the rich? After how much does possession become superabundance? When has a man gathered too much? You cannot answer those questions by any science. Socialism cannot do it. Revolutions will try to do it, but they will only take from the rich and give to the poor; so that the poor become rich, and the rich poor, and we have inequality back again. But give us the Spirit of Christ . . . then each man's own heart will decide what is meant by gathering too much, and what is meant by Christian equality.” L.C.53.

546. Human Nature

“ Let men say what they will of human nature's evil, a generous, real, *unaffected* confidence never fails to elicit the Divine spark.” L.C.54.

547. God's Reward

“ Do right, and God's recompense to you will be the power of doing more right. . . . Love, and God will pay you with the capacity of more love; for love is Heaven—love is God within you.” L.C.54.

548. God's Gifts

“God does not lavish His choicest gifts, but reserves them.” *L.C.56.*

549. A Suggestion for the Relief of the Tempted

“ ‘Why persecutest thou *Me*?’ ” *L.C.56.*

550. Advice to Students

“ . . . give to life as much the aspect of reality as possible, which a student's life is apt to keep out of sight.”

L. & L., I, 1 (to Kennion).

551. Woman Idealised

“It is feelings such as these, call them romantic, if you will, which I know, from personal experience, can keep a man all his youth through, before a higher faith has been called into being, from every species of vicious and low indulgence in every shape and every form.”

L. & L., I, 2.

552. The Precious Blood

“ . . . we have deliberately chosen the Cross for our portion, and it is no marvel if some of its blood is sprinkled on us.”

L. & L., I, 2 (to Mrs Nicholson).

553. The Blessed Life

" . . . I may tell you from experience, that you would take nothing that earth has to offer in exchange for the joy of serving Christ as His accredited ambassador."

L. & L., I, 2 (8).¹

554. The Preacher's Highest Pleasure

" . . . it gave me pleasure to hear that what I said on Sunday had been *felt*, not . . . *admired*."

L. & L., I, 3.

555. Superstition

" And this I believe is the very essence of superstition—to feel great reverence for certain objects, visible or invisible, on account of some mysterious influence with which they are supposed to be endowed but an influence which all the while has not necessarily any moral effect, or any connection with character."

L. & L., I, 3 (to Mrs Robertson).

556. God Seeks Us

" In proportion as a man aims at excellence, will he find that there is a Spirit, not himself, but external to himself, which he does not seek, but which seeks him—just in that proportion will be forced to look—not in, but up and out."

L. & L., I, 5 (18).

¹ The figures in brackets refer to the numbering of these letters in the "Life and Letters" volumes; the preceding figure is that of the chapter. In certain cases the letters are not numbered, nor the correspondent identified.

557. *Confessio Fidei*

“I believe earnestly in God’s personality—by which I mean consciousness, character and will.”
L. & L., I, 5 (18).

558. *Martyrdom*

“ . . . whenever there is a great soul pouring out its utterances to the world, there will be a Calvary ; but before we pour out our utterances, we should be quite sure that we are great souls, that the truth is one important enough to suffer for, and that the persons we speak to are worth the illumination, and not blind Pharisees, before whom Divine wisdom says, ‘ Neither tell I you by what authority I do these things.’ ”
L. & L., I, 5 (20).

559. *Spiritual Character*

“ We do not reach spirituality of character by spasmodic unnatural efforts to crush the nature that is within us, but by slow and patient care to develop and disengage it from its evil. It is not angelic but human excellence at which we are to aim ; nor can we ‘ be perfect as our Father is perfect ’ except in our degree. ‘ Every man in his own order.’ To become saints, we must not cease to be men and women.”
L. & L., I, 6 (24).

560. True Self-Expression

“All devotional feeling requires sacrificial expression.”

L. & L., I, 7 (34).

561. Prayer and Magic

“... the reliance which many people now place on the intercession of others for them, leading, as I have seen it lead, to an indolent feeling of some mysterious transaction going on without the sphere of their cognisance, in which they are interested, and the results of which will some day be comfortably their own, is very much of the same nature—a mere belief in magic.”

L. & L., I, 7 (35).

562. Friendship Past

“There is strength as well as delicacy in one who can still respect and be just to the memory of obliterated friendship.”

L. & L., I, 7 (37).

563. The Spiritual Mind

“I desire to be as meek and gentle under dispraise and dislike as I am indifferent to flattery. O that I could breathe the Spirit of Him who, when He was reviled, reviled not again;”

L. & L., I, 8.

564. Woman's Sphere

"... a noble woman laying on herself the duties of her sex, while fit for higher things—the world has nothing to show more like the Son of Man than that."

L. & L., I, 8 (42).

565. Domestic Drudgery

" 'There is nothing in the drudgery of domestic duties to soften'—you quote that. No, but a great deal to strengthen with the sense of duty done, self-control, and power. Besides, you cannot calculate how much corroding rust is *kept off*—how much of disconsolate, dull despondency is hindered."

L. & L., I, 8 (43).

566. Intensity

"It is a matter of great interest, and even awe, to me, to observe how the nobler feelings can exist in their intensity only where the whole nature, the lower too, is intense also; and how that which is in itself low and mean becomes sublimated into something that is celestial. Hence, in the highest natures I suppose goodness will be the result of tremendous struggle;"

L. & L., I, 8 (47).

567. The Value of Truth

"... I would rather live solitary on the most desolate crag—shivering, with all the warm wraps of falsehood stripped off, gazing after unfound

truth—where ‘bird doth not find bush, nor insect wing flit over the herbless granite,’—than sit comfortably on more inhabited spots, where others are warm in a faith which is true to them, but which is false to me.”

L. & L., I, 8 (49).

568.—Excitement

“ . . . to borrow a military word, and use it in a military sense—nothing *demoralises* so much as excitement. It destroys the tone of the heart, leaves an exhaustion which craves stimulus, and utterly unfits for duty. High-wrought feeling must end in wickedness; a life of excitement is inseparable from a life of vice.”

L. & L., I, 8 (56).

569. The Healthy Mind

“ A sunny, cheerful view of life—resting on truth and fact, co-existing with practical aspiration ever to make things, men, and self, better than they are—that, I believe, is the true healthful poetry of existence.”

L. & L., I, 8 (60).

570. Salvation

“ Salvation is goodness, humbleness, love. He who has them, not will be, but is saved, and all pain only makes him nobler, and gives him a higher heaven.”

L. & L., I, 8 (62).

571. The Unique One

“He alone, of all that are woman-born, conceived the idea of a contest with evil for the world’s sake.”

L. & L., I, 8 (63).

572. Impure Love

“Impure love is only a form of hate and cruelty, and easily passes into them.”

L. & L., I, 8 (63).

573. The Hill and the Valley are Together

“... our basest feelings lie very near to our highest. . . . The true lesson is to watch, suspect, and guard aspirations after good, not to drown them as spurious.”

L. & L., I, 8 (72).

574. Duty

“The luxury of doing good is sentimental trash and self-contradiction. How can any duty be done with ease?”

L. & L., I, 8 (79).

575. Morals

“In morals we only believe so far as we *are*.”

L. & L., I, 8 (80).

576. Principle

“Principle is a higher thing than feeling, and will stand life’s terrible test far better.”

L. & L., I, 8 (80).

577. The Power of Sorrow

“The tears which destroy the beauty of the outward man, channel his cheeks, cut his features with the sharp graver of anguish, are doing a glorious work on the spirit within, which is becoming fresh with all young and living feelings.”
L. & L., I, 8 (86).

578. Comfort for Religious Teachers

“ . . . I cannot go out of my way to conciliate opposition and dislike. Misapprehension will account for part. Partly the divergence is real. But to place the spirit above the letter, and the principle above the rule, was the aim of His life, and the cause of the dislike He met with: therefore I am content.”
L. & L., II, 9 (98).

579. Ministerial Loneliness

“Dare to be alone with God . . . trust Him, and do not fear that HE will leave you in darkness long, though His light may dazzle. Was not HE alone in this world?—unfelt, uncomprehended, suspected, spoken against? And before Him was the Cross. Before us, a little tea-table gossip, and hands uplifted in holy horror. Alas! and we call that a cross to bear.”
L. & L., II, 9 (100).

580. Reaching Truth

“ . . . to refuse to examine when doubts arise is spiritual suicide. . . . The condition of arriving at truth is not severe habits of investigation, but innocence of life and humbleness of heart. Truth is felt, not reasoned, out.”

L. & L., II, 9 (101).

581. The Personal Devil

“ Our salvation does not depend upon our having right notions about the devil, but right feelings about God. . . . I myself believe there is, but not so unquestioningly as to be able to say, I think it is a matter of clear revelation. The Bible *does* reveal God, and except with a belief in God there will and can be no goodness. . . . Indeed, many persons who believe in a devil are worse instead of better for their belief, since they throw the responsibility of their acts off themselves on him. Do not torment yourself with such questions.”

L. & L., II, 9 (115).

582. Faith

“ It is that strong buoyant confidence in God and in His love which gives energy and spirit to do right without doubt or despondency.”

L. & L., II, 9 (115).

583. "Do you know what 'don't care' came to, sir?"

"He was crucified on Calvary."¹

From a conversation.

584. Law and Spirit

"First, in point of time, submit to rules; but first in point of importance—the grand aim indeed of all rules—rise through them to the spirit and meaning of them. Write that upon the heart and be free: then you can use the maxim, not like a pedant, but like an artist; not like a Pharisee, but like a Christian."

L. & L., II, 10.

585. The Worship of the Beautiful

"The worship of the Beautiful is not the worship of Holiness; and therefore to talk of statue galleries and museums as if they were to do the work which can only be done by the Cross of Christ, and to represent such æsthetic amusements as the true and right *religious* use of rest, I hold to be mere false sentimentality."

L. & L., II, 10.

586. My Lot

"... I feel it to be unphilosophical and foolish to quarrel with my lot, for my wisdom is to transmute my lot by meekness into gold. With God I cannot quarrel, for I recognise the beauty

¹ Mr Robertson had expressed his indifference for the consequences to himself of declaring his convictions boldly.

and justice of His conditions. It is a grand comfort to feel that God is right, whatever and whoever else may be wrong. I *feel* St Paul's words. 'Let God be true, and every man a liar.'"
L. & L., II, 10.

587. "This England"

"God forbid that we should glory in aught of her's, save in that English spirit of Duty and of Sacrifice, on which are stamped so unmistakably the lineaments of the Redeemer's cross."
L. & L., II, 10 (129).

588. Christ's Main Doctrine

"I think the great main doctrine of Christ is that Truth is Light, and they who love the light come to it;"
L. & L., II, 10 (140).

589. Miracles

"And when the Eternal Word is manifested into the world, we naturally expect that Divine power shall be shown as well as Divine beneficence. Miracles, therefore, are exactly what we should expect, and I acknowledge, a great corroboration and verification of His claims to Sonship. Besides, they startled and aroused many to His claims who otherwise would not have attended to them. Still the great truth remains untouched, that they, appealing only to the natural man, cannot convey the spiritual certainty of truth which the spiritual man alone apprehends."
L. & L., II, 10 (140).

590. A.D. 1914-1918

“How devoutly it is to be hoped that, in the coming conflict of the nations, America and England will stand side by side, instead of opposite; for, if not, it will be all over with the cause of liberty, for some centuries at least. The conqueror in the strife will be then a military power, and must perforce crush the peoples under a tyranny. And as to a universal war, that is inevitable, . . .”

L. & L., II, 10 (written in 1852) (142).

591. Real Sacrifice

“People who make real sacrifices are never able to calculate self-complacently the good the said sacrifices are doing them;”

L. & L., II, 11 (148).

592. Strength

“How indispensable strength is for high goodness—strength moral or intellectual—neither depending necessarily on physical strength.”

L. & L., II, 11 (156).

593. Very True of the Battle-Field

“. . . I felt that there was nothing in such a sight to create one religious emotion or resolve, though it might evoke it if it were in the heart

already. Of themselves such things only tend to harden and degrade, I am quite sure; for how can horror, or the thought of death brought near, make goodness beautiful or God lovable? ”
L. & L., II, 11 (156).

594. Revelation

“Revelation is poetry; make it prose, and it becomes insipid. It addresses the heart and the imagination, not the logical understanding.”
L. & L., II, Appendix 2.

595. Temptation

“Life is temptation; yes, and temptation from God. Christ was led by the Spirit into the wilderness to be tempted of the devil.”
L. & L., II, Appendix 2.

596. What is a State of Salvation

“Saved already! you *are* God’s child. Born so, naturally, you may be ignorant of great principles, you may live below them, and refuse to avail yourself of that which is yours. This is a revelation from God that you are such. The inheritance is yours! ”
C.C., L. & L., II, Appendix 3.

597. Feeling

“There is no *goodness* in the extirpation of feeling.”
C.C., L. & L., II, Appendix 3.

598. The Devil

“ . . . our lower passions. When we yield to them, we sink to a level with the brute; but when we yield to the sins of our *higher* nature, we are then on our way to become *devils*—vitiating that which should lead to the highest in us.”

C.C., L. & L., II, Appendix 3.

599. Christian Realism

“ . . . it deals with facts, not feelings; it *stands* upon facts. These things *have* been. Jesus did live. He suffered, died, rose again ! ”

C.C., L. & L., II, Appendix 3.

600. Life's Lesson

“ Anyhow, the lesson that *will* get itself learnt is a good one; and the truest view of life has always seemed to me to be that which shows that we are here not to enjoy but to learn.”

Letter, during last weeks. L. & L., II, 12.

8, July, 1853.

A LIST OF SERMONS

ETC.

BY

F. W. ROBERTSON

[The numbers correspond to those quoted in the text.]

1ST SERIES.

1. God's Revelation of Heaven. April 29, 1849.
2. Parable of the Sower (Confirmation Lecture). June 6, 1849.
3. Jacob's Wrestling (C.L.). June 10, 1849.
4. Christian Progress by oblivion of the Past. Aug. 12, 1849.
5. Triumph over Hindrances—Zaccheus. Oct. 21, 1849.
6. The Shadow and the Substance of the Sabbath. Oct. 28, 1849.
7. The Sympathy of Christ. Nov. 4, 1849.
8. The Pharisees and Sadducees at John's Baptism. Nov. 11, 1849.
9. Caiaphas' view of vicarious sacrifice. Nov. 5, 1849.
10. Realizing the Second Advent. Dec. 2, 1849.
11. First Advent Lecture—The Greek. Dec. 6, 1849.
12. Second Advent Lecture—The Roman. Dec. 13, 1849.
13. Third Advent Lecture—The Barbarian. Dec. 20, 1849.
14. The Principle of the Spiritual Harvest. Dec. 15, 1849.
15. The Loneliness of Christ. Dec. 31, 1849.
16. The New Commandment of Love to one another. Oct. 20, 1850.
17. The Message of the Church to Men of Wealth. June 15, 1851.
18. Freedom by the Truth. July 13, 1851.
19. The Kingdom of the Truth. Autumn Assizes, Lewes, 1852.
20. The Scepticism of Pilate. Nov. 7, 1852.
21. The Israelite's Grave in a Foreign Land. Dec., 1849.

2ND SERIES.

1. Christ's Judgment respecting Inheritance. June 22, 1851.
2. The Star in the East. Jan. 6, 1850.
3. The Healing of Jairus' Daughter. Feb. 10, 1850.

List of Sermons

4. Baptism. March 10, 1850.
5. Baptism. March 17, 1850.
6. Elijah. Oct. 18, 1850.
7. Notes on Psalm 51. Jan. 12, 1851.
8. Obedience the organ of Spiritual Knowledge. March 2, 1851.
9. Religious Depression. March 30, 1851.
10. Faith of the Centurion. April 6, 1851.
11. The Restoration of the Erring. July 27, 1851.
12. Christ the Son. Dec. 25, 1851.
13. Worldliness. April 25, 1852.
14. The Sydenham Palace and the religious non-observance of the Sabbath. Nov. 14, 1852.
15. The Early Development of Jesus. Jan. 2, 1853.
16. Christ's Estimate of Sin. Jan. 9, 1853.
17. The Sanctification of Christ. Jan. 16, 1853.
18. The First Miracle—(1) The Glory of the Virgin Mother. Jan. 23, 1853.
19. The Second Miracle—(2) The Glory of the Divine Son. Jan. 30, 1853.
20. The Good Shepherd. March 20, 1853.
21. The Doubt of Thomas. March 27, 1853 (Easter).
22. The Irreparable Past. May 8, 1853.

3RD SERIES.

1. The Tongue. April 28, 1850.
2. The Victory of Faith. May 5, 1850.
3. The Dispensation of the Spirit. May 19, 1850.
4. The Trinity. May 26, 1850.
5. Absolution. June 2, 1850.
6. The Illusiveness of Life. June 9, 1850.
7. The Sacrifice of Christ. June 23, 1850.
8. The Power of Sorrow. June 30, 1850.
9. Sensual and Spiritual Excitement. Aug. 4, 1850.
10. Purity. Aug. 11, 1850.
11. Unity and Peace. Feb. 9, 1851.
12. The Christian Aim and Motive. Jan. 4, 1852.
13. Christian Casuistry. Jan. 4, 1852.
14. Marriage and Celibacy. Jan. 11, 1852.
15. The Christian Church a Family. Jan. 11, 1852.
16. The Law of Christian Conscience. Jan. 25, 1852.
17. Victory over Death. May 16, 1852.
18. Man's greatness and God's greatness. June 20, 1852.
19. The Lawful and Unlawful use of the law. June 27, 1852.
20. The Prodigal and his brother. Feb. 21, 1853.
21. John's Rebuke of Herod. May 25, 1853.

4TH SERIES.

1. The Character of Eli. Jan., 1848.
2. The Appointment of the First King in Israel. March, 1848.
3. Prayer. Undated.
4. Perversion, as shown in the character of Balaam. Jan. 25, 1852.
5. Selfishness, as shown in Balaam's character. Feb. 1, 1852.
6. The Transitoriness of Life. Dec. 28, 1851.
7. Views of Death. July 7, 1850.
8. Waiting for the Second Advent. Dec. 12, 1852.
9. The Sinlessness of Christ. Nov. 18, 1849.
10. Christ's Way of Dealing with Sin. Nov. 9, 1851.
11. Regeneration. June 6, 1852.
12. An Election Sermon. July 4, 1852.
13. Isaac. Blessing his Sons. Nov. 24, 1850.
14. Salvation out of the Visible Church. April, 1849.
15. The Word and the World. 1849.
16. Solomon's Restoration. June 24, 1849.
17. Joseph's Forgiveness of his brethren. June 1, 1851.
18. A Thanksgiving Day after Cholera. Nov. 15, 1849.
19. Christian Friendship. Aug. 8, 1852.
20. Reconciliation. Feb. 2, 1851.
21. The Pre-eminence of Charity. March 13, 1853.
22. The Unjust Steward. Jan. 8, 1849.
23. The Orphanage of Moses. Feb. 16, 1851.
24. Christianity and Hindooism. Dec., 1847 (Advent L.).
25. Rest. Jan. 13, 1850.
26. The Humane Society. Undated.
27. Three Times in a Nation's History. Dec. 1, 1850.
28. Inspiration. Dec. 8, 1850.
29. The Last Utterances of Christ. Good Friday, 1851.

5TH SERIES.

1. The Human Race typified by the Man of Sorrows. April 26, 1846.
2. Degrees in Glory. May, 1846.
3. The Pharisee and the Publican. June 18, 1847.
4. The Christian's Hope and Destiny Hereafter. June 20, 1847.
5. National Education—Character of Moses. June 27, 1847.
6. The Kingdom of Heaven. July 11, 1847.
7. The Secret Growth of the Seed. July 15, 1847.
8. The Law our schoolmaster. Sept. 19, 1847.
9. Elijah on Mount Carmel. Sept. 25, 1847.
10. Growth into Christ in Love and Truth. Oct. 3, 1847.
11. (1) Spiritual Worship. Oct. 10, 1847.

12. Tears of Jesus. March 5, 1848.
13. (2) Spiritual Worship. April 7, 1850.
14. The Conviction of Sin in the Mind of Peter. Nov. 10, 1850.
15. Sin of Judging—Contemptuousness. Nov. 24, 1850.
16. The Christian Ministry. Dec. 15, 1850.
17. The Three Crosses on Calvary. Dec. 22, 1850.
18. The State of Nature and the State of Grace. Jan. 26, 1851.
19. The Church of Ephesus. Feb. 23, 1851.
20. (1) Wisdom justified of her children. March 9, 1851.
21. (2) Wisdom justified of her children. March 16, 1851.
22. The Wisdom of Christ, and the Wisdom of Solomon. March 23, 1851.
23. The Law of Self-Sacrifice exemplified in the Death of Christ. Aug. 3, 1851.
24. Pure Religion. Nov. 2, 1851.
25. (1) The Progress of Revelation. Nov. 30, 1851.
26. (2) The Progress of Revelation. Dec. 7, 1851.
27. Character and Mission of the Baptist. Dec. 24, 1848; Dec. 14, 1851.
28. (2) Character and Mission of the Baptist. Dec. 21, 1851.
29. Christian Forgiveness. March 28, 1852.
30. The Light of the World. Dec. 25, 1852.
31. Righteousness. Date unknown.
32. The Peace of God. Date unknown.

ADDRESSES

- I. At the Opening of the Working-Men's Institute, Brighton.
- II. Upon the Introduction of Sceptical Publications.
- III. To the Early Closing Association.
- IV. In Reference to Roman Catholic Aggression.

LECTURES

- I. Upon the Influence of Poetry on the Working Classes—1st Lecture.
- II. Upon the Influence of Poetry on the Working Classes—2nd Lecture.
- III. On Wordsworth.
- IV. To Members of a Working-Men's Reading Room.

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